

GODS GLORY

IN

Mans Happiness:

WITH

The freeness of his Grace
in **ELECTING** us.

TOGETHER WITH

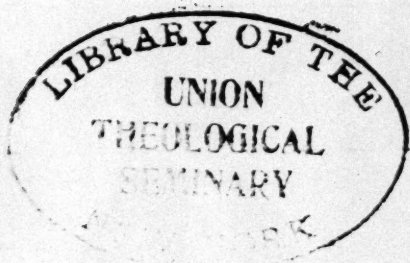
Many *Arminian* objections
ANSWERED.

By *Francis Taylor*, B. D.

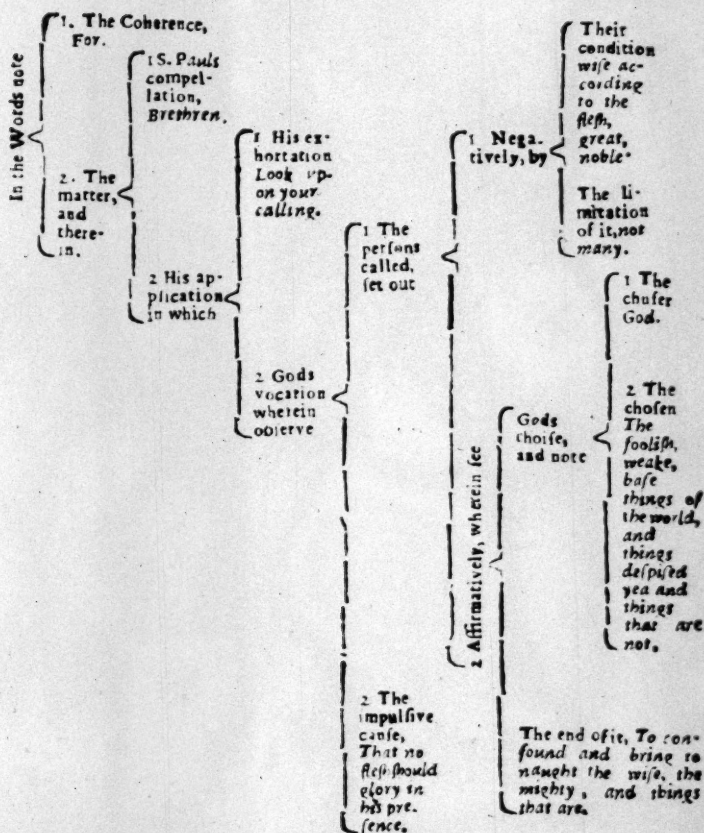
Preacher at *Christs Church Canterbury*.

LONDON,

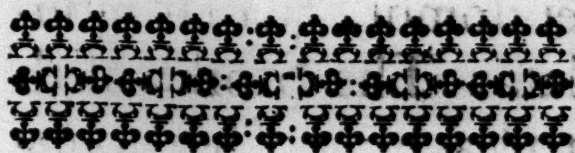
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The Analysis, or Resolution of the Text.







To the HONOURABLE

his reall Friend

Mr. *Walter Strickland*,
one of the Councel to
his Highnesse the
Lord Protector.

Ludovicus Vives re-
ports of the *Storke*,
Ciconiæ hic mos est, ut
A 4 unum

The Epistle

unum e pullis relinquat
ei domui, qua est nidu-
lata: The Storke useth
to leave one of her young
ones to the house where
she builds her nest: Sym-
bol. 86. *A pattern of
thankfulness for kindness
received. And Symbol. 81.
Accipe oculatus; Re-
ceive kindnesses with
thine eye. Though the
giver should not much eye
them, lest he should seem
to upbraide the receiver,
yet*

Dedicatory.

yet should the receiver often view them, that he may be mindeful of the giver: yet most receivers are blind in this kind. Nihil citius senescit, quam gratia. Nothing grows old sooner then a good turn. Other crimes (saith an Historian) may be hid with many colours; ingratitude not with any. It was so hateful to the Egyptians, that they used to make Eunuchs of ungrate-

The Epistle

grateful persons, that no
posterity of thers might
remain. *Barnab. Rich.*
descript. of Ireland,
Chap. 6. The Earth
wee tread on upbraids
them,

Inquit amicus ager Do-
mino ; sere, plurima
reddam :

Si bene mi facias, memini
tibi reddere grates.

The

Dedictory.

*The friendly field the Lord
bespeaks,*

*So, I will render
store :*

*If good you dome, thanks
I will*

Remember to restore.

*Aulus Septimius
Severus.*

Be-

The Epistle

Bethinking my selfe
how to rid me of this crime
of ingratitude, and finding
nothing worthy of your
Noble favour to me and
mine, in assisting us meer
strangers to you in procuring
the payment of our publick
stipends: I remember what
Thales (called by Julian,
Sapientum facile prin-
ceps, one granted gene-
rally to be the principal
of the wise men, *Paneg. 2.*
in Eusebiam Imp.) an-
swered

Dedictory.

swered to one that asked
him, How great a re-
ward he should give him
for what he had learn-
ed of him? If thou
wilt (saith he) con-
fesse, that thou hast
learned of me, thou
hast paid me. I hope to
finde the same courteous
minde in you, that con-
fession shall be accepted
for satisfaction. I pre-
sent you with Gods glory
in Mans happiness. The
Lord

The Epistle

*Lord make you a great
instrument of his glory,
and the good of his
Church, in all your pub-
lick employments, and in
the end, remember you
with the favour that he
bears unto his people,
and visit you with his
salvation; that you may
see the good of his
chosen, that you may
rejoyce in the gladness
of his Nation, that
you may glory with
his*

Dedicatory.

his inheritance, *Psalm*
106. 4, 5. So prayeth
he that is

At your Honours
service in the Lord,

Francis Taylör.

THE END

THE END

THE END

THE END

THE END

THE END

THE END

THE END



I COR. I. 26, 27, 28, 29.

For ye see your calling brethren, how
that not many wise men after the
flesh, not many mighty, not many
noble are called.

But God hath chosen the foolish things
of the world to confound the wise:
and God hath chosen the weak things
of the world to confound the things
which are mighty:

And base things of the world, and
things which are despised, hath God
chosen, yea and things which are not,
to bring to nought things that are,
That no flesh should glory in his pre-
sence.

E *Rasmus* the greatest clerke of his
age, styled by his followers the *Aeternum illud*
miracle of nature, left us no *natura miracu-*
greater monument of his wisdom then *lum Desiderius*
that small book which he wrote in *Erasmus. Eras.*
commendation of folly. The wise A- *vita vol;*

B

postle

Verl. 21.

V. 23.

V. 25.

V. 27.

posse of the Gentiles brought up at the feet of *Garnatliel*; nay more, inspired by the Spirit of God, in this present Chapter commends unto us many kinds of foolishness. First, there is the foolishness of Preaching; and no wonder if Preaching be counted foolishness, for what do we preach but Christ crucified? and behold the foolishness of the Crosse of Christ also in the judgment of the learned *Grecians*. Nay, he stayes not at the foolishness of the Crosse of Christ, but goes forward to the foolishness of God, if the world may be judge, that hath appointed remission of sins by the Crosse of Christ to be preached to the world. Lastly, if God be counted foolish that will have it preached, they that will be beleve it must pass for fools, and there yee have the foolishness of beleivers.

The preaching of the Crosse of Christ is esteemed foolishnesse in the judgment of the flesh. For what can seem more foolish then to look for eternall life from a man, a dying man, a man crucified among Theeves, a man (as his adversaries judge) not able to save himself from temporall death, and much

much lesse able to give us eternall life,
Let him now, say they, come down off the Mat. 27. 42.
Crosse, and we will beleve in him. It
 seemes a foolish thing for an unarmed
 Minister in a Pulpit to lay down laws
 for Princes and for people, to prescribe
 the way to heaven, who hath no
 sword to compel them to obedience,
 that come to hear him, but is subject
 to their fury if they do resist him.
 Neither is it strange that the Mini-
 sters are counted fools, where God
 himself that imployes them, is accused
 of foolishness. Yet the comfort is, that
The foolishness of God is wiser then men. V. 25.
 That is to say, where God shews
 least wisdom in any of his works (for
 God forbid any should blasphemously
 imagin any folly to be in God) in
 those very actions he shews more un-
 derstanding, then the wisest men do in
 the choicest of all their works. The least
 Flie doth more commend the wisdom
 of the Maker, then the most curious
 picture of the greatest Elephant. But if
 ye desire a choise pattern, take Gods
 choise for a pattern; there ye have it.
 The world esteems them fools whom
 God hath called, but Gods wisdom
 appeared more in the choise of these
 B 3 fools

fools, then if he had chosen the wifest of the world. For by this means the glory of his choife is not eclipsed, but fhines through all the world unto the infinite and eternall praise of God. And threfore the Apostle knits this unto the former, *For ye see your calling.*

Not to trouble your patience with any longer coherence, I proceed to the exposition of the words.

Yee see.

Βλῆστη.

Some read it indicatively, *Yee see*; others imparetively, *See*, or *look upon your calling*. They that read it the first way, may urge these reasons:

First, the coherence; it seems scarce to be good English, *For look upon your calling.*

Secondly, it seems more fully to prove what the Apostle intended, to read it, *For yee see your calling*; that is to say, yee know the truth of what I spake already, and have had experience of Gods wifdome in choosing you before many wiser men, and therefore I need not to prove it to you. But the other reading is more consonant to the Originall and native signification of
the

the Greek word; which is not barely to ſee, but to *fixe ones eye upon a thing*, *ἐπὶ τὸ βαλ्लाμεν* or to look wiſhly upon it, and with *ᾤπισας*, conſideration. Now for the Apoſtle to ſay, *ye do view or look well upon your calling*, peradventure might be more then was true of many of them, for no doubt but there were divers amongſt them that did not thoroughly conſider of it: It therefore may ſeem more fitting to bid them to do ſo, then to preſume they did ſo already. And this latter reading the Syriack tranſlation ſolloweth, reading it thus, *For my brethren look upon your calling alſo.* Neither *חזו ניר אח קדתיכן אח* is the ſpeech incongruous, but very emphaticall, and very fit for the Apoſtles purpoſe. As if the Apoſtle ſhould have ſaid, If yee doubt whether the fooliſhneſſe of God be wiſer then men, I will not ſend you abroad to look for an example to prove it, only I adviſe you to look inward into your own condition, and ſee if God have not ſufficiently proved it in calling you to the hope of eternall life, when he neglected many wiſer men. For thus hath God ſo provided for your good, that he hath not failed his owne glory. Poor men are

most glad of riches, and most thankfull for them.

But what is it that the Apostle would have the *Corinthians* to view?

οὐκ ἐκ τῆς φύσεως.

Calling.

Whereby he puts them in mind, that there was nothing bred in them by nature, nor gotten by art or labour, that could advance them to this high honour, but they had it only from Gods calling them.

Next observe whose calling he bids them look into: not other mens, but their own.

ἐκ τῆς καλῆς.

ὁμοῦν.

Your calling.

But what doth the Apostle mean? Doth he call his beloved *Corinthians* fools? Had he no other example in the world of simple men called to be Saints but the *Corinthians* to whom he writes? Surely he did it not to discredit them, but to credit God that had called them. They could not so well tell what God had done for others, as what he had done for themselves. The Apostle therefore pulls down them that he may set up God. The Apostles were despised by the Philosophers, and

and the *Corinthians* by the *Gentiles* among whom they lived. Yet had both the *Apostles* and *Corinthians* obtained that which neither the *Philosophers* nor *Princes* of the *Gentiles* could attain unto, to be called of God.

Consider next what title the *Apostle* gives them.

Brethren.

This name of kindness qualifies the former example, and makes the *Corinthians* to take it kindly and to hearken to what else the *Apostle* should say to them, because it came from a brotherly affection and unfeigned love. For what stricter name of familiarity could the *Apostle* have bestowed upon them then this of *Brethren*?

Now what manner of calling is this which the *Apostle* calls upon them to consider of?

How that not many wise men.

The *Syrian* translation addes, *Among you*, well expressing the *Apostles* meaning, as if he should have said unto them, Consider your selves and

ἀδελφοὶ ἀλλ' ἐν
σελφὺς, ἰ. ε.
ὁμολογεῖται,
Frates mei.

ὅτι ἡ πολλὰ
σοφία.

בכר:

Que vous n'estes point beaucoup de sages selon le chair
Gall. Transl.

That ye are not many wise according to the flesh.

consider them that dayly joyne themselves unto you; you shall finde that few men noted for learning joyne themselves unto you, but many of mean capacity are dayly added to your number.

And lest the Apostle should seem to discommend wisdom, he qualifies the matter in the next words.

Κατὰ σάρκα.

After the flesh.

That is, such wisdom as is pleasing to the flesh, or rather such as is born and bred in the flesh, or gotten by the strength of naturall wit and by our own labour, as Philosophy, and other naturall Sciences, and artificiall inventions. Yet the Apostle doth not say *not any* of these wise men, but *not many*, for though God more frequently call the simpler sort of men, yet doth he not wholly passe by the wiser, but sometimes makes use of them also. Else had St. Paul been in a worse condition then the *Corinthians* to whom he writes. So that as they stand for examples of ignorant men called, so he stands for a patterne of a learned man reclaimed.

If the Kingdome of heaven cannot be

be taken by craft, yet peradventure
flesh and bloud will imagine it to be
like the kingdomes of the earth that
are often carried by the sword. That
we may think that force hath no
stroke in this businesse, the Apostle pro-
ceeds :

Not many mighty.

ἵ πολλοὶ

Meaning such as are able to do more
then other men are; for so the Greek
word imports. Gods wisdome is too
great to be overreached, and his power
too mighty to be compelled to calany,
and that he shews by his common cal-
ling, in that for the most part he sides
with the weakest.

δυνατοὶ

ἵνα
δυναμαι
possum.

Further it may be thought, that
Noble men may by their birth make
some challenge to Gods kingdome, be-
cause they are born of greater parents
and to greater means then other men.
To prevent this conceit it followes in
the text :

Not many noble.

ἵ πολλοὶ

Not many that are born of a good
stock, as the Greek word signifies, or
of a great kindred, as the Syriack tran-
slation reads it. They may be borne to
great

εὐγενεῖς.

בְּנֵי סוּחָמָה
כְּבֵדָה

Joh. 3. 3.

great possessions upon the earth, but not to the kingdome of heaven, unlesse they be twice born as well as meaner men. And that happinesse fals not upon many of them, unlesse the text be mistaken.

The wise God then that hath refused these; whom hath he chosen? Hath he refused all? Or will he chuse the worst when he hath put by the best? Surely God is as wonderfull in his choosing as in his refusing. He hath not refused the chief to rid his hands of all, or to discourage the meanest to come unto him. But rather to make way for the meanest, and in them for his own glory, hath God put by the greatest. See his choise.

ἀλλὰ τὰ μωρά.

But the foolish things.

παρὰ τὸ ἀν

δεῖν, non vide-

re; vel a μὲν

ἄλλῃ non cura

vel nulla provi-

dentia, Etymol.

The Apostle alters his phrase, he saith not the foolish men of the world, but *the foolish things*, that is, the most foolish men and such as are scarce esteemed men sometimes, because of their simplicity. Men that the world will not vouchsafe to look upon, or men that have no manner of forecast to provide such an honourable condition for themselves by their foresight and

and providence. And therefore must needs have it cast upon them by the providence of God. So low doth God descend in his choise among the sons of men, that he may advance his own honour.

Peradventure may some man say, God chose the foolish things, because there were no wiser to choose. The Apostle stops this gap in the next word,

Of the world.

τὸ κόσμος.

No doubt but the world had choise of worldly wise men. It hath its name from ornament and neatness in the *κόσμος*, Gr. Greek and in the Latine. As in the *ornatus et mundus*. heavens then there are bright starres as well as darke clouds, and in the *Mundus, Lat. orbis et purus*. earth there are sweet flowers, as well as noysome weeds; so questionlesse in the world there are wise men as well as fools. Gods choise therefore is the more admirable because he chuseth not foolish men for lacke of wise, but rather then the wise, that not they but he might have the greatest honour.

But who hath made this choise, this strange choise the Apostle here mentions?

God

ἱθεός.

God.

And no marvail, for it is not like the choise of men. If a man were to chuse, he would take a wise friend rather then a foolish, a powerfull favourite, rather then a weak one, a wise of a honourable stock, rather then of a mean. God who is wiser then all men doth otherwise: they chuse like men, he chuseth like a God; they make choise of such as may be helpfull to them; he makes choise of such as he may be helpfull to, and not they to him.

The next thing considerable is the action of God.

ἡξελέξατο.

Hath chosen.

God is in the world as in his orchyard, he gathereth one apple of a tree and leaveth the rest; or as in his garden, where he crops one flower and leaves the rest where he found them. So God chuseth some foolish men, and omits many wiser then they.

The chusing which the Apostle here speaks of, may be taken for Gods eternall choise before the world was made. And then the Apostle gives v

a reason why God calls not the wise, but the foolish for the most part, because he had chosen them from all eternity. And God is no changeling. It may be taken also for Gods selecting in time, rather then for his electing before time, and then the Apostle confounds calling and chusing, and takes them for one and the same thing; even for a work of Gods Spirit in our souls, bringing meanmen to true faith in Christ, which many greater never attain unto for all their greatness.

Come we now to the end why God prefers the foolish before the wise,

To confound.

in a retraction.

The Greek word signifies to make a man ashamed by putting some disgrace upon him, so that he blush or hold down his head for shame. And well may wise men be ashamed to shew their faces, when they shall see very idiots learn the way to true felicity, which they having studiously sought after, and spent many houres in disputing about the chiefest good, could yet never attain unto with all the wisdom
and

and learning the world could afford them.

The persons confounded come next into our consideration.

res. cap. 5.

The wise.

It were no great wonder for God to confound a fool by a wise man. It were strange to confound one wise man by another. It were stranger to confound one fool by another. But it is strangest of all to confound a wise man by a fool. In the former, men have some share in the commendation: in the latter all the praise must needs be Gods. For there is nothing in fools to procure it, but there is much in wise men to hinder it. Thus God takes the wise in their subtilty, and robs the proud of all their glory.

Thus then hath God chosen the foolish rather than the wise. But he hath refused the mighty as well as the prudent.

Whom hath he chosen in their room?

*lines
as*

*And God hath chosen the weak things
of the world.*

καὶ τὰ ὀφθαλμοῦ
τῶ κόσμου
ἐξελέξατο ὁ
θεός.

Those that are able to do least, God hath chosen. So the word signifies such as are of no force or can do nothing, to wit, in comparison of such as God hath refused.

Ἀδυνάτου ὡς
δύναμις
ποῦμαι.

To what end God hath chosen these weakest ones, the Apostle declares unto us in the words following.

*To confound the things which
are mighty.*

ἵνα καταστρέψῃ
τὰ ἰσχυρά.

Hereby God shewes us the vanity of all worldly power and force, when those that are mightiest are through his over-ruling hand confounded and brought low by such as are weakest, and have most need of strength to do it.

We see how ill the wise and mighty speed, fares it any better with the noble? no surely, for as God hath rejected many of them, so he hath chosen base and mean men in their room, for so it followes,

And

καὶ τὰ ἀγενῆ
τὸ ἄστυ ἐξ-
ελέξατο ὁ θεός.

Ἀγενῆς ἀβὰ ἐτ
γενος sine genere.

*And base things of the world hath
God chosen.*

That is, such men as are bred of so mean a stock, that there are no Chronicles of their predecessours, nor no pedigrees to be found for them upon record; for it is the fashion of the world to keep account of the genealogies of Princes and Noblemen: but other meaner men scarce know any thing of their predecessors.

These men then whom God chooseth in the room of nobles are *men without stock*, that is, such whose genealogies are not observed. Or, as the Syriack Testament reads it, *whose kindred is small* or of no reckoning in the world. That he may the better expresse their meannesse, the Apostle addes:

καὶ τὰ ἐξουθε-
νημένα.

And things which are despised.

Such men as go for nobody in the world, and are despised, as esteemed worthy of no account. Nay that he may bring them as low as may be, he proceeds further, as if no words were sufficient to expresse their former baseness, except he should put them quite out of the world, and faith of them, Yea

Yea and things which are not.

καὶ τὰ μὴ ὄντα,

Men that are so mean and so vile, that they are as much slighted in the world as if they had no being at all, nor never had any. Behold how low a foundation God hath laid to raise so high a building. See how deep he digs in the earth to finde out heires for the kingdome of heaven. And why doth God make choise of these things that are not? The words following give an answer,

To bring to nought.

ἵνα καταργήσῃ.

This is somewhat more then confounding, or making ashamed. He doth it to bring them to desperation in themselves, to make them give over working and studying, for so the word imports. And what can wise men do lesse, and great and noble, but cast away all their naturall and carnall studies and labours and priviledges, and despaire of attaining heaven by them, when they see foolish, weak and mean persons attain to Gods favour without them? Thus the word used else-

C

where

Νόμον ἔν κτ. where by the Apostle, Do we then make
 τῆς γὰρ νόμου, &c. void the Law, or idle, through faith? God
 Rom. 3. 31. forbid; that is, we do not take away the
 operation of the Law, when we preach
 faith in Christ, but leave it a work
 still fit for it. So in the text, by chusing
 base men, God makes idle the labours
 and prerogatives of great men, even
 in their own account, which when
 they perceive, they either give over
 all seeking for heaven, or see them-
 selves forced to seek it another way.
 But who are they whom God intends
 to confound by calling these contem-
 ptible people?

τὰ ὄντα.

Things that are.

1 Joh. 2. 16.

By things that are, the Apostle means
 things that are in price in the world,
 and greatest estimation. Things of no
 reckning in the Scripture phrase are
 called things that are not: and such
 as are of greatest account, are called the
 things that are. So St. John reckons
 the lust of the flesh, the lust of the eyes, and
 the pride of life to be all that is in the
 World; meaning, all that is in greatest
 account amongst worldly men. St. Paul
 then by Gods bringing to nought
 things

things that are by things that are not, intends his overthrowing the vain hopes of men of greatest reckning, by such as are accountlesse in the world. Now to what end and purpose is all this, say the great ones of the world? Wherefore doth God refuse us to chuse such as these be? Doth he envie at our prosperity? Or is he like to the men of this world, that compassionate the poor, whether their cause be right or wrong? Surely no, saith our Apostle, God doth not envie your greatnesse, for he need not fear any evill you can do unto him; neither doth he want any thing that he need be beholding to your greatnesse to procure. He doth it not on the other side out of too much pity to the poor, as if he respected their persons because they are poor, but the main reason that moves him to his choise is his own glory.

That no flesh should glory.

That is, that no man should boast himself of his wisdom, his power, or his honour. He saith not, *no man*, but *no flesh*; that he may shew us what little cause we have to be proud or

ὅτι οὐκ ἐμὴ καυχῶμαι
ἐν τῇ σοφίᾳ
ἐν τῇ δυνάμει.

to boast, that are but flesh. Mortall we are and corruptible; our worser part is here put for the whole man, that we may not be lifted up. Thus when we with the Peacock spread our feathers, the Apostle gives us just cause to look down to our black feet. The wisest are but flesh as well as the foolishhest of the sons of men: the greatest as well as the weakest: the noblest as well as the basest. Thus the Prophet puls down that confidence which the *Jewes* put in the horses of *Egypt*; *Their horses are flesh and not spirit.* And so the Apostle warns us by the weakness of our nature, not to glory in our selves.

Isa. 31. 3.

Another Argument to keep us low the Apostle takes from Gods greatness opposed to our weakness in the last words.

Εὐαγγ. αὐτῶ.

In his presence.

Great men must remember that they are in Gods presence, and comparing their weakness with his power they have little reason to be lifted up, but much to be humbled. The word may be passed a little further; *Before him,*

him, that is, over against him, or in opposition to him. And so the phrase *Evāma dicunt* in the first Commandement may well be understood, *Thou shalt have no other Gods before me*, that is, over against me, *regione jamā, vel, ad utrumq; ejus latus.* or to set in opposition against me. *Hom. 11. 9. et Od. x.* We must not then advance our own good parts and set them in opposition to God, as if our happiness came from our selves, and not from him. This were to set God on the one side, and our selves on the other; to derogate from God, that we may attribute to much to our selves. And this is the finall reason why God chuseth the meanest and basest, passing by the greatest that all may give him the glory of their salvation, and not rob him of it to magnifie themselves.

Thus ye see the sense of the words, as if the Apostle should have said, God hath shewed his wisdom wonderfully in his choise. Ye *Corinthians* are lively patterns of it; ye see how few wise, or mighty, or noble personages; how many simple, feeble, and base men in the worlds account, dayly joyn themselves to your Congregation. This cannot come to passe without Gods wonderfull work, who by this means

humbles the great men of the world by preferring the meanest before them: and gives cause to all flesh to see their own weaknesse, that they may not set themselves in opposition to God, nor glory in their prerogatives; but give to God the whole glory of all their felicity. And thus the text justifies the title, and shews us what we must drive at in all this discourse, *Gods glory in Mans happinefs.*

Now that we may the more orderly proceed in the handling of the words, we may well observe

Two parts, $\left\{ \begin{array}{l} 1. \text{St. Pauls Compellation.} \\ 2. \text{St Pauls Application.} \end{array} \right.$

In the first he bestowes a loving title upon his beloved *Corinthians*;

In the second he produceth them for patterns of Gods favour in chusing mean persons before great ones.

The title our Apostle bestowes upon them is a very loving and amiable title.

Brethren.

There are in the Scriptures divers kinds of Brethren mentioned.

First, there are Brethren in the flesh. These are not only such as are borne immediately of the same parents, but all our kindred also. Thus *Abraham* and *Lot* are styled, *Let there be no strife between me and thee, for we are Brethren.* Gen. 13. 8. So the kinsfolkes of our Saviour Christ are called, *Thy Brethren stand without desiring to speak with thee.* Mat. 12. 47.

Secondly, there are Brethren in evill: Such were *Simeon* and *Levi*; who are called Brethen not because they were born of the same parents, but because they conspired in the same wicked act, to wit, in murdering the *Shechemites*. Gen. 49. 5, 6. & 34. 25.

Thirdly, there are Brethren in office: And so *Ahab* and *Benhadad* are Brethen. *Is Benhadad yet alive?* saith *1 King. 20. 32.* *Ahab, he is my Brother*; meaning that he was not his servant (though he were overcome by him, and the messengers to flatter *Ahab* called him so) but a King as free as himself, and by office *Ababs* brother. So do Kings yet in their Letters call other Kings Brethren.

Fourthly, there are Brethren in friendship, 2 Sam. 1. 29.

Fiftly, in Spirit: Such are Christs Disciples, *All yee are Brethren*. The same title is elfewhere given to them by the beloved Apostle, *We ought, faith he, to lay down our life for the Brethren*. By St. Pauls doctrine then in the text, all the members of the true Church ought to account one another for Brethren. Thus are they called by the same Apostle, *All the Brethren which are with me*. Thus are they saluted by him in the end of the Second Epistle to the Corinthians, *Finally Brethren farewell*. This spirituall fraternity, because it is so frequently mentioned in the Scriptures, requires of us so much the more labour in explication of it.

In the prosecution of this Spirituall and Christian fraternity, foure things I have to commend to your serious meditations:

To wit {
 1. The proof of it.
 2. The Originall.
 3. The Extent.
 4. The Continuance.

And

And first for the proof of it. This ^{i. Proof of} new affinity is proved many wayes. ^{Spiritual kin-} We have the same Mother : and who ^{dred.} knows not that they that come out of the same wombe are Brethren? The Church of God is the Mother of us all, a better Mother then the ancient *Jerusalem*: so the Apostle tels us, *Jerusalem which* Gal. 4. 26. *is above is free, which is the Mother of us all.* As we have the same Church for our Mother, so have we the same God for our Father : God hath begotten us againe ^{i Pet. 1. 3.} unto a lively hope. So that we are not half Brothers by the Mothers side alone, but Brethren in the strictest sort, having the same Father, and the same Mother. Our diet and allowance prove us to be Brethren, we all sit at our Fathers table ; as *Josephs* brethren did at his, *They sat before him, the first born according to his birthright, and the youngest* Gen. 43. 33. *according to his youth.* Servants use to attend at their Masters table, children are admitted to sit down. So is it with us, God disposeth of us as of Brethren among our selves, and children to him. He gives us the same spirituall food in the Word and Sacraments. Lastly, the portion that we have in our Fathers Possessions shews us to be Brethren. It fares

fares with us, not as with Country Gentlemen, whose Lands goe to their eldest Sons, and the rest are left poor enough, though they be children of the same Parents. But we are used like the children of Citizens, who all have a share of their Fathers goods. Our tenure is the freest tenure: not like those that were brought in by the Conquerour, but rather answerable to the titles that men had in *England*, before the Conquest; or that which yet they use in *Kent*; we all hold in *Gavell kind*, every one hath a share in his Fathers Lands. So then our portion shews that we are Brethren, every one shall have a share in his Fathers kingdome. Heaven is a common possession prepared for all the children of the King of heaven. Thus is the kindred proved. Let us now proceed to the Originall of it.

Gavell kind.

quasi

Give all kin.

Lambart. Perambul. of Kent.

Rom. 8. 12,
16, 17.

2. Originall.

This fraternity hath a fourfold beginning.

1. In regard of God our Father. Look what title we have to be the Sons of God, the same title makes us Brethren. Now we are Gods children by a double right:

The one is by regeneration; God hath

hath renewed his image in us. And as Col. 3. 10.
Adam was the Son of God at first, be-
 cause God had marked him for his
 own, and stamped his image on him:
 so are we made to be Gods own when
 he renews his image in us. Then do we
 put on the new man which after God is created Eph. 4. 24.
 in righteousness and true holiness; and ha-
 ving put on this image of God, God
 takes us for his own.

The other right is by adoption, God
 chuseth us for his own: God sent his
 Son, that we might receive the adoption of Gal. 4. 5.
 sons. We were unworthy servants, Digne fratres
habentur qui
unum patrem
Deum agnove-
runt, qui unum
spiritum bi-
berunt sancti-
tatis, qui de uno
utero ignorantia
eiusdem ad
unam lucem ex-
piraverunt ve-
ritatis. Tert.
Apol. c. 39.
 nay which is more, we were perverse
 enemies; but now we are the adopted
 sons of God. Rich men use to take
 the children of poor men for their own,
 and to bestow an inheritance on them,
 whose parents can leave them none:
 So God chuseth us that by nature have
 no inheritance to expect but his wrath,
 and makes us his children and the heirs
 of glory. As children begotten by the
 same parents are counted Brethren, so
 are they that are adopted by the same
 parties.

2. In regard of our selves we are
 the children of God by faith, and so
 Brethren by consequence among our
 selves

Joh. 1. 12.

selves; As many as received Christ, to them gave he power to become the Sons of God, even to them that beleeve on his name. For faith puts us into Christ, it knits and unites us to him, and through him it makes us Gods children and brethren

Fructus quidem primogenitus in multis fratribus qui unigenitus erat, adsciscet eos sine dubio in hereditatem, quos vocavit in adoptionem. Si enim fratres et coheredes. Ber. de annunciat. Domini.

one to another. And surely the first begotten fruit among many brethren, saith Bernard, who was the only begotten before, will out of question call them into part of the inheritance, whom he hath called to participate of the adoption. For if we be Brethren we are coheirs. Thus do we begin to be Gods children by faith in Christ in regard of our own selves.

3. We become Brethren in regard of those without the Church, in that by one Baptisme, Eph. 4. 5. wherein all without distinction of sex or state partake, 1 Cor. 12. 13. being a type of the new birth, Joh. 3. 3. Tit. 3. 5. were declared to have been bred and born within the pale of the Church, in that family whereof God the Father is paterfamilias, Eph. 3. 14, 15. and have therefore as his children, his livery put on us, and his marke set upon us, Gal. 3. 26, 27. Whereby we are to be distinguished from Jewes, Turkes and Infidels.

4. We

4. We are compleatly Brethren in regard of other members of the Church, when we are first admitted to the Lords table. It is true that children baptized are our brethren, because they belong to Gods covenant, yet they are in a degree below such as are admitted to the Lords table; as a child that sucks, though he be a brother, yet doth not enjoy the comfort of his being so, till he come to the use of reason. The Lords Supper at least declares us to be Brethren one to another, if it do not make us to be so. Hence it is called a Communion, because there all true beleivers do truly communicate of the body and bloud of Christ.

The extent of our Spirituall kin- 3. Extent.
dred offers it self next to our consideration. It doth not extend it self to matrimonall cases. Spirituall kindred is no impediment to marriage. They are the *kindred of our flesh* that no man must Levit. 18. 6.
come near by the Law of God. There is a question among the Papists, whether spirituall kindred be an impediment to marriage; that is, whether God-fathers, god-mothers, and their god-children may be married one to another. If such persons may not marry
because

s Cor. 7. 39.

because of that spirituall kindred that is between them; then Christians must all marry Heathen wives, for they are all of this spirituall kindred, all Brothers and Sisters in Christ. So then, spirituall kindred doth not hinder marriage, nay it furthers it, for we are commanded to marry *only in the Lord*. The nearer the kindred of the flesh is, the more unlawfull is the marriage: the nearer the spirituall fraternity is, the marriage is the more commendable. Moreover, this spirituall affinity extends not it self to hereditary cases: if a Brother dye without children, his brother requires his inheritance as heir at the common Law. But it is not so in this fraternity of the Spirit. One cannot expect anothers inheritance: it must goe to the heirs according to the flesh. So much our Blessed Saviour teacheth us, when he shews, that his Kingdome is not of this world, and though men look for honour or wealth from the favour or kindred of Princes, yet it must not be so with us. Our spirituall kindred affords us no such priviledge. Our Saviour Christ himself, the top of this kindred, would not divide inheritances

be-

Mat. 20. 26.

Luk. 17. 13, 14.

between brethren, but left it as a work for worldly Judges. Spirituall kindred then hath nothing to do with temporal inheritances. But it extends it self first to conjunction of spirits and hearts; so St. Luke testifies that the primitive Christians were affected, *The multitude of them that beleaved, were of one heart, and of one soul.* Such were they in the dayes of the persecution. They were of one heart at liberty, of one minde in prison, of one soul in the fire. *Cecilius* the Heathen man pleading against the Christians, and speaking of their troubles, mentions the affection that they bare to one another at first sight, yea though they never met but in prison, *They love one another before they well know one another.* And *Minutius Felix* gives a compleat pattern of this affection in himself and *Octavius*, *He that had known us, would easily bee drawn to beleve, that we had but one minde divided in two bodies: such is the strength and force of this spirituall fraternity.*

Act. 4. 32.

Amant mutuo pene antequam noverint. Min. Fel. Octav.

Crederes unam mentem in duobus esse divisam. Ibid.

Dilectionis operatio notam

nobis inurit penes quosdam; vide, inquit, ut invicem se diligant ! Tert.

Apol. c. 39.

Furthermore, this kindred extends it self to the communication of all good things spirituall and temporall, to the good and comfort of one another. He that is wise thinks himself bound to advise

Heb. 13. 1, 2, 3.

Ex substantia familiaris fratres sumus, quia penes vos fere dirimit fraternitatem. Quia animo animaque miscemur, nihil de rei communione dubitamus.

Terr. Apol.

39.

4. Continuance.

Mat. 23. 30.

advise such as are simple; and he that is rich thinks himself tyed to relieve such as be poor. Brotherly love is not forgetfull to entertain strangers: It remembers them that are in bonds and in adversity. We are Brethren, saith Tertullian, in regard of outward substance; which among you doth well-nigh break all fraternity: we that are joyned in minde and soul, make no question at all of communicating of our goods to one another. So free were the former Christians of their purses to them whom they had first set up in their hearts, that they would not suffer such to want as suffered persecution for the cause of Christ, although they did not formerly know them.

The last thing is the continuance of this spirituall kindred. And herein it excels all other kindred. The kindred of the flesh ceaseth when the flesh dyeth. It hath nothing to do in heaven. It had his beginning from marriage. But in heaven they neither marry nor give in marriage, but are like the Angels of God. Death then ends carnall consanguinity. It stretcheth no further then this life. Whereas spirituall kindred is not dissolved by death, but perfected. It is begun in grace here, it

is

is consummated in glory hereafter. Earthly affinity ends with the earth, but heavenly kindred lasts for ever and ever.

How far are they from any true title to this spirituall kindred that divide the very name of Brethren? We have lost the thing, and the name grows odious. St. Paul himself, if he were alive, should passe under the reprochfull name of one of the Brethren. That word which in his mouth sounded out honour and affection, now sounds in the mouth of profane persons hatred and infamy. Indeed we do not carry our selves like Brethren. Every man lives to himselfe, no man to his Brother. The world is grown to that passe, that they are counted the wisest men, who by privy strains of inbred policy are able to circumvent their Brethren with least observation, and to accomplish their own ends to the infinite prejudice of others with the closest conveyances. All which shews that we count not our selves to be Brethren in our hearts, what ever we professe in our mouths. It is with us as it was with the Jews when the Romans besieged *Jerusalem*, They fought toge-

Use 1.

D

ther

ther againſt the common enemy; and when they had done, they ſlew one another within the wals. We all ſpeak againſt Turks, Jews, and Papists, yet we carry not the affection of Brethren one to another. And what wonder is it, if they that are not acquainted with the nature, ſcoffe at the name of Brethren?

Uſe 2.

Secondly, it condemnes the ambition of this age. When one looks askew upon another, we forget that we are Brethren. It is a precept that

Deut. 17. 20.

Sit dives humilis: plus gaudeat, quia Christianus est, quam quia dives est. Non infletur: non extollatur: attendat pauperem fratrem: non dedignetur. frater pauperis appellari.

Quantumcunque enim dives est, dignior est Christianus, qui fratres suos voluit esse pro quibus sanguinem fudit.
Aug. de Temp. ser. 2 12.

concerns Kings, *their hearts must not be lifted up above their Brethren.* Great is their power on earth, yet are they Brethren in Religion, and must remember that others may be as great as they in heaven. The rich man must not be proud, because he relieves others, but remember that they are his Brethren: Let the rich man, saith Augustine, be humble; let him more rejoyce that he is a Christian man, then that he is a rich man. Let him not be puffed up: let him not lift up himself: let him have an eye to his poor Brother: let him not think scorn to be called the poor mans Brother. For let him be as rich as he can, yet Christ is richer, who would have them to be his Brethren, for whom

whom he shed his blood. It is too much to insult over an enemy, but too too much ambitiously to triumph over a Brother, whose honour should be accounted our reputation, whose disgrace should be esteemed our proper infamy.

Thirdly, it cries down all unchristian contention among Christians. Our case is *Abrahams* case. He yeelds to his nephew *Lot* for avoiding of quarrels, *Let there be no strive, I pray thee, between me and thee, for we be Brethren.* Yet we rather justifie the proverb, then follow *Abraham*. For as with naturall Brethren, so with us, *Brethren* seldome agree. Whence come so many suites about syllables, about words and trifles, but that we forget that we are Brethren? Contention may become enemies rather then Brethren, though indeed it become no man.

Use 3.

Gen. 13. 8.

*Fravum quoq;
gratia rara est.*
Ovid Met.

Fourthly, the covetousness of Christians is likewise reprov'd. It becomes not Brethren to oppresse one another, that they may enrich themselves. The just and wise man, saith *Lactantius*, doth *Etos* ab eodem wrong to no man. For he knows that all they who are brought forth by the same God and in the same condition, are joyned together by the right of fraternity. It is an unnatural

Use 4.

*Justus ac sapi-
ens nemini in-
juriam facit.*
*Scit enim cun-
Deo, et eadem
conditione gene-
ratos jure fra-
ternitatis esse
conjunctos.*

D 2

cruelty *Lact. l. 5. c. 23.*

crudelty for one Brother to oppresse another. Helping, not hindering, becometh Brethren.

Use 5.

Luk. 10. 31.

*Quando compati-
etur fratri, qui
in propria vo-
luntate nescit
compari nisi
sibi? Ber. de
ref. Dom. ser. 2.*

*Fratribus no-
stris inter quos
vivimus, ipso
jure fraterni-
tatis societas
humanae, consi-
derari sumus et
auxilii debito-
res. Ber. de
advent. Domi-
ser.*

Fifthly, here we are taught commiseration and relieving the necessities of our Brethren. But we with the Priest and the Levite passe by another way when our brethren are in misery, and leave pity for the Samaritane. We know not how to pity others, but all our compassion terminates in our selves.

When will he have pity on his brethren, who by his own good will knows not how to pity any body but himself? saith Bernard. The Divine should pity other mens afflicted consciences, as he would pity his own. The Lawyers should be astender over other mens causes, as if they were their own; and plead with as much earnestness in other mens suites, as if their own inheritance lay at the stake. The Physitian should have a fellow-feeling of other mens pains, and cure their diseases with as much tenderneesse, as he would cure his own: For we are brethren. To our brethren among whom we live we owe both counsell and help by the very right of brotherhood and humane society: this was Bernards judgment. In our Brethren we have

have the image of God to behold. *Hast thou thou seen thy Brother?* saith Clemens ^{Ἰδὼς ἑαδελφόν σου; Ἰδὼς ἑαδελφόν σου.} *And would any man suffer his God to want?* Our Saviour presseth us to compassion with this argument, *In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* Brethren we are then in Christ, and Christ accounts what pity we shew to others, to be shewed to himself. And what stronger encouragement can any man have to commiseration?

Sixtly, we must seek for the glory of our family, and for the prosperous estate of the Church of God, because we are Brethren. This was *Dauids* affection to *Sion*, *For my brethren and companions sake, I will now say, Peace be within thee.* By this means the house of *Austria* grew to their greatnesse. They did all with joynt forces seek to maintain the glory of their house. So must we. The Magistrate must remember that his subjects are his Brethren, and may be right dear and precious in the sight of God; and so must guide them in a pleasing and cheerfull fashion. The Ministers must not be flatterers of great men to sooth them in their op-

Use 6.

Psal. 122. 8.

pressing of meaner persons: but studious of Gods glory, and seek for the publick benefit of the Church. The people must be obedient to the Magistrate, as to one of their own race set up by God for the raising of the whole house. They must also be perswaded by the Minister, as by an elder Brother appointed by the Lord, for the instruction of the whole household. They that throw stones in at the windowes strike at the master of the family. They that oppose superiours Ecclesiasticall or Politicall, strike at God himself, who hath committed their authority to them. They seek not the good of the family, but the ruine of it, while they goe about to disjoynt it.

Use 7.

Seventhly, false Brethren come here to be arraigned, who seek for the title of Brethren, but carry not themselves like to Brethren. Some there are that are false to their Father, as the Papists, who boast of the Church and triumph in their Mothers title, but are idolatrous, and dishonour their Father. Others are false to their Mother, as they of the Separation, who boast of God their Father, but cast the foulest asper-

asperſions they can upon the Church their Mother, wherein they were begotten to God, even themſelves being Judges: yet ſince they have forſaken and reviled her. Others are falſe to their Brethren, as Hypocrites, who bear a great ſhew of zeal to God, and love to the Church, but ſeek underhand to pull down the forwardeſt of their brethren. Such were the Pharifees, who ſeemed zealous to the people: but ſought underhand to pull down Chriſt and his Apoſtles. St. Paul concludes with theſe as with the moſt perilous of all his perils, I have been *in perils among* 2 Cor. 11. 26. *faulſe Brethren.* Such the Church of God hath ever had upon earth, and will have ever till it come in heaven.

Laſtly, although we muſt love our Brethren according to the fleſh, yet our greateſt affection muſt be reſerved for our ſpirituall Brethren. All Davids delight was in the *Saints*: theſe he accounts *the excellent of the earth.* Pſal. 16. 3. This Brotherhood will laſt when the other will decay. Theſe we ſhall finde faithfull upon earth. Theſe we ſhall have for companions in heaven. *Greater and better is that fraternity*

Major et melior *termit*y, saith *Austin*, which we have in
est fraternitas Christi, then that which we have in bloud.
Christi, quam The latter carries only some bodily resem-
sanguinis. San- blance: the former shews forth consent of
guinis enim fra- heart and minde. The latter sometime is
ternitas, simili- at enmity with it selfe: but the former is
tudinem tan- peaceable without intermission. The latter
tummodo corpo- divides things that are common to them with
ris refert: emulation: the former communicates with
Christi autem gratulation. The latter often despiseth bre-
fraternitas una- thren, and refuseth their society: the for-
nimitatem cor- mer often admits the stranger. To conclude
dis animaeq; de- the point. Brethren in religion are to
monstrat. Illa be preferred before Brethren in bloud,
interdum sibi kindred in spirit, before kindred in
mimica est, flesh. A lasting consanguinity is to
Christi autem be prized above a vanishing: an e-
fraternitas sine ternall affinity far above a temp-
intermissione rary.
pacifica est. Illa Thus have I done with St. Pauls
inter se commu- compellation: And now I come to
nia cum emula- St. Pauls application. Wherein I ob-
tione dividit: serve
haec etiam cum
gratulatione
communicat. Illa
in consortio spe-
despicit germa-
nos: haec assumit
frequenter alie-
num. Aug. de
verb. Apost.
lex. 25.

Two things;

1. Pauls exhortation.
2. Gods vocation.

St. Pauls exhortation is contained
 in these words, For look upon your calling.
 Where-

Wherein our eyes must first be cast upon the coherence; Gods foolishnesse is wiser then men; for men chuse the greatest, but God ch useth the meanest. Where we may see plainly that

Gods wayes are contrary to our wayes.

So much the Lord teacheth us by his Prophet, *For my thoughts are not* Iia. 55. 8, 9. *your thoughts, neither are your wayes my wayes, saith the Lord. For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* This the Lord made good in the choise of David before all his elder brethren, contrary to the expectation of Samuel himself, whose error in preferring Eliab, God corrects, and tels him, *The Lord seeth not* I Sam. 16. 7. *as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.* The Apostles some of them were poor fishermen, and followed Christ, looking at no further end, but the salvation of their own souls: But Gods wayes are above theirs. He hath a further reach then they could aime at: an higher strain then they could aspire unto. His purpose is to make

Joh. 1. 40, 41. make mean fiſhermen great Apoſtles:
 Mat. 4. 19. and thoſe that would have been fully

ſatified with the ſalvation of their
 own ſouls, to be the means to ſave
 many thouſand more. Thus are they
 made the pillars of the Church, and
 the fillers of heaven, who before were
 abundantly ſatified if they might
 but fill their nets with fiſh, and their
 ſouls with grace. This one example
 were ſufficient to make every one of
 us to cry out with St. Paul, *O the*

Rom. 11. 13.

*depth of the riches, both of the wiſdome
 and knowledge of God! how unſearchable
 are his judgments and his wayes paſt finding
 out! Gods wiſdome doth infinitely
 exceed ours. There is a greater diſpro-
 portion between them, then between a
 fountain that never dryes up, and a
 ſtanding pool whoſe waters are dried
 up by the heat of Summer, and fail
 when there is moſt need of them. The
 wiſeſt men have need of the coun-
 ſailes of others, and therefore Kings
 have their privy Councils. One mans
 head, though it were Solomons could
 not reach to all occurrents of State:
 If it could, yet muſt it have much
 time to plot and to conſider which
 is the beſt way to bring things to
 paſſe.*

asse. Angels themselves doubtlesse accomplish not Gods will without some kinde of meditations. But Gods wisdom goes beyond Men and Angels. He needs no counsaile of others to direct him, nor no meditations of his own to fish one thing out of another. His wisdom is alwayes ready. Nothing can happen so difficult, but he knows what to do without counsaile or study. For he knew before what would be done, and had determined what he would bring out of it. Look now upon a wise man, and see what difference is between his wayes, and the wayes of a fool: He turnes and winds the fool which way he please. He overrules him in his own actions. What the fool intends for his own credit, he turnes to his discredit. Yet he knows not certainly what the fool intends. Only out of his wisdom he guesseth by words and gestures. No marvell then if God who knows all our purposes before we know them our selves, can turn our actions to other ends then we intend, nay to contrary ones. For as his wisdom and ours, so his wayes and ours have an infinite disproportion

tion, and are further distant then the highest heaven from the center of the earth. Gods power also goes far beyond ours. Men may be potent: God is omnipotent. Their power is but weaknesse compared unto his. God doth what he will: Men do what they can. When they have done what they can, God goes on with the work. He begins where they end, and turnes all to a new end which they never dreamed of. He subverteth the wayes of men by his power when he please: but all the world cannot hinder him in his purposes. The greatest power that men have, is but a rivulet let out of the Ocean of Gods omnipotency. How often hath he clean altered the course of things? How often hath he crossed the undaunted expectations of the proudest of the sons of men? He hath sent deliverance when naturall reason hath set nothing but destruction before mens eyes. He hath defeated proud Tyrants, who in their own hopes and hearts have undoubtedly eaten up, and swallowed down his people like bread. Thus doth God as it were play with the great affaires of the world. He brings light out of darke-

darkneffe; darkneffe out of light. He raifeth ſuch as think themſelves ruined, and ruins them that think themſelves firmly rooted. Our ends are reeds: he ſhakes them when he pleaſe. His ends are cedars: we cannot reach to the top, nor dive to the bot-tome of them. His power and wiſ-dome do conſpire to ſhew ſtrong men their weakneſs, and wiſe men their folly by chocking their actions in the blade. Gods wayes differ from ours, becauſe they are ſecret, and unknown unto us. He gives his Commandements to men, but reveals not his ends and purpoſes to them. His revealed will we have in his word to direct us; his ſecret purpoſe concerning the event of all things he locks up in heaven, and keeps the key himſelf. Men that uſe the counſaile of others, are often diſap-pointed of their ends, becauſe their plots are revealed by them whoſe heads they were forced to make uſe of. But no man knows Gods ends, that he may reveal them. He knows ours, and can diſappoint them. We know not his, and therefore muſt ſubmit unto them: for we cannot (if we would) prevent them. A Mine may
be

be prevented by a Countermine, if it be known or suspected. Otherwise no man knows how to work underground to disappoint it. Gods works are like Mines. No man knows where he works, what he intends, nor how to crosse it. Yet he knows how to counterminethe secretest of our actions, because all things are open to him.

To conclude, the event in all Gods actions, answers to the intent. He never was, nor can be disappointed. It is far otherwise with us. Other things arise out of our actions then we intended. Many evill things and crosses happen which we could not prevent: many good things betide us which we could not expect, because the successe of our actions is unknown unto us. We judge of the successe of our courses by likelihoods, God only knows certainly what will be the event. We deal altogether by guesSES, God proceeds out of a certain prescience. No wonder then if his wayes be contrary to ours, and his counsailes do exceed ours, to the disappointing of our hopes, and the curing of our fears. This have I pressed the

the more, because in the greatest occasions of our life it is very useful. Many things happen to us besides our expectation, not out of any worldly reason, but out of Gods overruling hand, who aims at deeper ends.

First, from hence then we learn a lesson of patience. When our actions are crossed, and evill happens to us where we expected good, we must look up to God, and acknowledge that his ends have gone beyond ours. It is for such as doubt of, or deny Gods providence, to fret when their hopes are frustrated, who think they are crossed by their enemies or by some chance. But we that know Gods wayes to be contrary to ours, must not be found resisters of God. *Gamaliel* wisely advises the Pharisees, when they were troubled to see that religion grow which they would fain have suppressed, to rest quiet, For, saith he, if it be of God, ye cannot overthrow it, lest ye be found even to fight against God. A hard lesson it is for men to rest satisfied when their ends are crossed. *Achitophel* forsakes *David*, and leaves to *Abfolom*, that he may be the Oracle

Use 1.

Act. 5. 39.

Oracle of *Israel*, and King and State guided by him. When he sees his counsaile neglected, and *Hushai's* followed, all his wisdom cannot satisfie him, *He puts his household in order, and hangs himself.* Cato the embleme of morality, yet had too proud an heart, that when he saw his ends crossed, and himself likely to become subject to *Cesar*, he kills himself. They that aime most at their own ends, leave no stone unrowled, that may help to accomplish them. But God sets himself against them, and pulls down their ends to set up his. They never look up to see who crosseth them, but in a passionate discontent turne *Achitophels*, and for want of other, prove their own executioners. Religion teacheth us to attribute all to Gods providence. It shews that his purposes often differ infinitely from ours. It perswades us that his drifts must stand, and therefore ours cannot. Upon these sure grounds it brings us to patience in the greatest crosses. We breed children for comfort, and they prove crosses. We trade for profit, and our trading undoes us. This is marvailous in our eyes, yet we bear it patiently, because it is the Lords doing. Secondly,

Secondly, from hence we learn a lesson of temperance and watchfulness. The world comes upon men sometimes before they be aware. Inheritances, Merchandise and Treasure, falls upon us unlookt for, and sometimes when we are asleep. This we must acknowledge to be Gods work, whose power goes beyond ours: who wakes for us when we sleep. But to what end God doth it, that passeth our capacity. Some men are suddainly exalted, that they may have the greater fall. Thus God professeth that he dealt with Pharaoh, *And in very deed for this* Exod. 9. 16. *cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth.* The highest Towers have the greatest falls. Low shrubs outstand the fury of the winds, when tall and aged Oakes are tumbled down. Gods hand lights heavy upon the greatest ostentiments, when the meanest escape. Great ones act a part in the Tragedy of Gods anger, when mean men are but spectators. Mighty ones fall with their own weight. Gods lightnings light upon the hardest things, and passe by the softer. *David* in the height of
E his

Psal. 30. 6,7. his prosperity, upon Gods turning away his face, is troubled. He that lifts up, can pull down. God keeps the reins of our prosperity in his own hand; he lets them out, and pulls them in at his own pleasure. If therefore unexpected prosperity fall upon us, let us be sober and temperate in the use of all worldly comforts, lest God do but fatten us like the Oxe to destruction, and make us an high example of his mercy, that he may make us a deep president of his power and justice.

Thus have I done with the coherence, and come to fasten my meditations upon the matter observable.

It is not their riches, nor their wisdom, nor any thing in themselves that the Apostle bids them look upon, but their calling.

Gods calling of his servants is worth observing and looking into.

It is reckoned by the Apostle as a special privilege even in Rome, and greater then the freedome of the City, Among whom, saith he, ye also are the called of Jesus Christ. It is St. Pauls wish, that

Rom. 1. 6.

that God would give to the Ephesians the Spirit of wisdom, and enlighten the eyes of their understanding, that they might know *what is the hope of Eph. I. 18,* his calling, and what the riches of the glory of his inheritance in the Saints. Worth inspection is this heavenly calling, were it but for Gods sake, who is the caller. His works contain far more within them, then the outside promises. Nutshells are but trifles, yet the kernels give contentment to the eater. Oyster-shells are cast to the dunghill, yet the fish is meat for curious palats. Many men have but little-promising countenances, that have deep-reaching understandings. The ceremonies of the Law are but trifles to look upon, yet were there deep mysteries contained under them. Men judge of works not so much by the outside, as by the fame of the workman. Books are often sold upon the Authors credit. Gods works are of such a value, as whatsoever they promise at first sight, we are sure much good matter is to be observed in them, and from them. Now we are not called by any mortall Prince, but by the immortall God, whose ends are often different from mortall mens.

Psal. 78. 70,

71, 72.

Gen. 32. 10.

1 Theff. 2. 12.

Eph. 5. 8.

Our calling is the more considerable because of our former misery, out of which Gods calling delivers us. So Davids preferment was the greater when he was made a King, because he was taken from following the Ewes with young. Jacobs two bands were the greater riches, because with his staffe only he went over Jordan. The mercy of the caller is the greater, because of the misery the called did endure before. Our condition was obscure before; now it is famous. It was servil before; now it is free. It was full of impiety formerly; but now God hath planted piety in us. It was loaden with impiety at first; yet now our hearts are set upon equity and righteousness. This promotion of ours calls for the more inspection, because of the high honour and great riches we are called unto. What greater honour then to be Gods children? What greater riches then the inheritance of the kingdom of heaven? Walke worthy of God who hath called you unto his kingdom and glory. Great disproportion there is betwixt darknesse and light, Ye were sometimes darknesse, but now are ye light in the Lord. No lesse difference between

life

life and death, Yet *we know that we* ^{1 Joh. 3. 14.} *have passed from death to life.* Every man is willing to understand his own honour. And we count them but bad husbands that dive not into their own Estates, and are ignorant of their own Possessions. Look then how far spirituall honours and treasures goe beyond temporall, the soul beyond the body, immortall possessions beyond mortall; so much the more reason have we to pry carefully into our vocation, and all the circumstances of it, and dependences upon it. Lastly, consider we the way which God calls us by, and that is his word. Great is the power of Gods word, and worthy to be lookt into. By it God made the world, and all the creatures in it. By it he brought all things out of nothing. By it he brought light out of darknesse. Yet hath Gods word a very different operation in calling of sinners. The same Sermon reclaimes one, and offends another. One man obeyes it, and another resists. This diversity of operation proceeds not out of the diversity of the soil, for we are all naturally corrupted. But it comes from the assistance of Gods Spirit joyned

to the Preaching of the Word, or restrained from it. And are not all these things worthy of admiration?

Use 1.

A sort of secure persons come here to be censured, who slight Gods choise and calling. They never look into the worth nor the price of it. Yet are they wonderfull curious in observation of earthly things. They fully understand what belongs to their inheritances. There is no corner of their offices unsearched. If new honours be bestowed upon them, they know quickly how to take state upon them. But although God dayly call men by the mystery of the Word, yet do they never look into the worth of that heavenly calling. Hence it comes to passe that this spirituall honour is slighted. This is the cause why the means of salvation is neglected; because men never look into the worth of our vocation. Yet in the mean while worldly studies are embraced: all means of gain and new projects, are attended. Yea such as often end in losse, are embraced in hope of gaine, because men curiously pry into every hole where worldly profit may hide
her

her self, but neglect to take to peeces and view the severall parts of our divine vocation.

Yet let their carelesnesse make us the more carefull. Let their negligence make us the more diligent in searching the mysteries of our calling. Let us looke into all the parts of it. This is the way to make us thankfull to God that hath called us. This is the way to make us profitable to men that are not yet called. Let us when we look up to God that calls us, remember his greatnesse. Let us when we look downward to the misery out of which he hath called us, remember the depth of it. Let us when we look forward to the honour unto which he hath called us, ponder upon the height of it. Let us when we look backward upon the means whereby he hath called us, consider the ineffectualnesse of them upon others. So shall we finde the totall sum to be this, That the highest God hath called us out of the lowest degree of misery to the greatest step of glory out of his own grace and free mercy.

One thing more ere we leave *St. Pauls* exhortation, offers it self to our me-

ditation. He bids them not look upon other mens calling, but their own; *Look upon your calling.* Remember how mean ye were once, and how miserable, whom God by his calling hath now made so high and glorious.

Such as be exalted by God must often call to mind their former meanesse.

Such a meditation it was that made David a King to cry out, *Who am I O Lord God, and what is my house, that thou hast brought me hitherto?* And St. Paul a glorious Apostle remembers himself, and leaves it written for others to read, that he had been a blasphemer, a persecutour, and injurious. A low meditation for an high Apostle, yet very profitable to himself, and exemplary to others.

Benefits of remembering our low estate.

1. Thankfulness.

Many and great are the commodities that arise to the highest of men from such low meditations as these.

First, it breeds thankfulness to God that hath preferred them. As for generall favours that are common to us and others, they do not so much affect us, much lesse make us thankful to God, as those peculiar mercies which

which are proper to us, and which others have no share in. Thus the remembrance of our own particular basenesse, first affects us with joy, and then lifts us up to thankfulness towards God.

Secondly, it breeds admiration of Gods providence in us, who raiseth up ^{2. Admiration} of Gods providence. *the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with Princes; even with the Princes of his people.* The changes that are wrought in others, do not commend Gods providence to our cogitations, so much as those that are wrought in our selves. Gods providence then, which though it work many strange things for others, and it may be more strange then it works for us, is slighted and neglected by us, by calling to minde our former lownesse is highly wondered at by us and admired. *Psal. 113. 7, 8.*

Thirdly, it brings forth patience in ^{3. Patience.} all adversities, that can happen unto us. There can nothing happen to such as are exalted from a low to an high estate, but the same or the like they have had experience of before. If poverty fall upon them, they have been

been poor before. If want trouble them, they have been in want before. Experience makes a man better able to bear any calamity. These things may be strange to such as never knew what want meant: that were nobly borne and richly provided for, by their parents. But to him that hath been in a Sea of wants and tempests of troubles before, though he have had a calme of plenty between, these second stormes are far more portable then to the other freshwater Souldiers.

4. Sobriety.

Fourthly, it produceth sobriety in them. They have learned by experience, what it is to want flesh and food, and apparell, and other comforts; and therefore will not abuse Gods gifts and blessings, lest God take them away, and reduce them to their former necessities.

5. Humility.

Fiftly, it makes them humble to remember how low they have been before either in their spiritual or temporal condition. They that always have been rich, or great, or civilly good, are easily puffed up. But such as have tasted of poverty, or been scandalous in their courses, are more easily humbled. Thus *Abraham* humbles himself before God by calling to minde his

his beginning, dust and ashes. Where-
upon Basil of Seleucia infers, There
might you have seen an unusuall thing, a
tongue made of earth talking of heavenly
things. When Abraham set it as a preface
before his speech, I am dust and ashes,
then did he by the acknowledgment of his na-
ture most of all exceed the bounds of nature
in worth and dignity. So also Moses, A-
brahams successour in manners, being made
more honourable by his conference with God,
cast downe himself as a vile person, saying,
I am slow of speech and of a slow tongue.
For look, how much he puls down high-
mindednesse, so much doth he draw grace
unto himselfe: and the power of humility
is the measure of encreasing grace.

Ἡν ἰδεῖν
ὄραγμα παρ-
ῶξον γλωττα
πλήνην πολ-
μῶσαι ὑεάνια
φθέγγεσθαι.
ὅτι γυντοῖς
οἰκείοις ῥήμασιν
ὁ Ἀβραάμ
πρόεπλεξε, τὸ
ἐγὼ εἰμι γῆ καὶ
σποδός, τίτε
μάλιστα τῇ ἐπι-
γνώσει τ' ἐν-
σας ὑποβαίνει
τῇ ἀξία τὰ
μῖτρα τ' ἐν-
σας. ἔγω καὶ Μω-
ϋσῆς ὁ τῷ
Ἀβραάμ τῷ
ἀφ' οὗ διαδοχός, τῇ πρὸς θεὸν διαλέκτῳ πυνθεῖς, ἐαυτ' ἀπυτέ-
λιζεν, ἰσχυρόφωτός ἐμι καὶ βραδύγλωσσος. ὅσω γὰρ καταστῆλκει τὸ
θεένημα, τοσόντω τ' ἁλὲν ἐφέλκεται καὶ γίνεται μέγας αὐξήσεως
τ' παπινωροσύνης ἢ δ' ὕψους. Basil. Selenc. Orat. 28.

How great the benefit is that ariseth
out of the remembrance of our for-
mer condition, and how great a furthe-
rance it is to true humility, Augustine
very well understood, and therefore
prescribes it as the road-way to exalta-
tion: Wouldest thou be great? saith he,
begin at the least. Dost thou intend to build
Magnus esse
non a minimo
incipit. Cogitas
magnam fabri-
cam construere
celsitudinis? de
fundamento pri-
mus cogita humi-
litate. De verb.
a Dom. ser. 10.

a great frame and an high one? think first of the foundation of humility. Now of all thoughts that can come into a mans minde, there is nothing more fit to humble him, then the remembrance of his low estate before God exalted him.

6. Cha. ity.

Sixtly, it workes in us Charity to those that are in a mean condition. They that have never felt poverty themselves, know not how to pity others. Such as were never afflicted in minde themselves, esteem light of other mens pangs. But they that have been low, know how to commiserate such as are mean, though they be now advanced.

Use 1.

The first concernes all true Christians in generall: they have been limbs of Satan, now they are members of Christ. Think often what ye have been. A Christian must have two spirituall eyes: one of memory, to look backward to what he hath been; the other of providence, to look forward to what he may be. The former will make him humble; the latter will make him wary. The profit of this looking backward will appear in his prayers, and in his prayses. In his prayers, for it will force him to call upon

upon God in an humble and lowly manner, and to say with the prodigall, *I am no more worthy to be called thy* Luk. 15. 21. *Son.* In his prayes it will make him ever to slight his own, and to magnifie Gods goodnesse, saying with *Jacob,* *I am not worthy of the least of all thy mercies and of all the truth which thou hast shewed unto thy servant.* It is a speciall worke of grace, to make a man humble that hath grace. Nature would teach him to be puffed up and to contemne all others, that are beneath him, yea to condemne them for reprobates and naturalists; but grace teacheth him to remember what he was of himself, and what he is, it tels him, comes of Gods grace. His own meannesse then must humble him, but Gods goodnesse must not make him proud.

Secondly, it concernes such Christians in particular as have been raised from poverty to great meanes and honour. It calls upon them to be mindfull of their former penury. The dung that yeelds a noysome savour to the nose, being laid upon the ground, makes it fruitfull: So doth the remembrance of mens former poverty bring forth many good fruits of humility

Use 2.

*Pius in eo quod
misus est, nulla
adversitate
frangitur: in
eo autem quod
humilis est,
nulla prosperi-
tate, vel gloria
elevator. Aug.
ad frat. in
cremo. ser. 16.*

Use 3.

1 Cor. 6. 11.

Col. 3. 6, 7.

Eph. 2. 11, 12.

mility and liberality in them, although it be displeasing to the pride of nature. Meeknesse and lowlinesse of heart become Godly men, though they grow great in the world. *A godly man, saith Augustine, because he is meek, is broken by no adversity: and because he is humble, he is not lifted up by any prosperity of glory. It is no shame for the greatest in the world to remember that they have been mean. It is profitable to remember it, but very prejudiciall to forget it.*

Thirdly, let not such as are oblivious, be offended if Gods ministers put them in minde sometimes of their low and forgotten condition. St. Paul puts the *Corinthians* in mind of what they had been, after they were washed. Having spoken before of *Theeves*, and *Covetous* and *Drunkards*, and the like, he addeth, *And such were some of you. The Colossians* he admonisheth more largely, *For these things sake cometh the wrath of God on the children of disobedience, in the which ye also walked sometime, when ye lived in them.* But most largely of all he rubs up the memory of the *Ephesians*; *Remember that ye being in times passed Gentiles in the flesh, who are called uncircumcision by that*

that which is called circumcision in the flesh made by hands, That at that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. And have not we as much need to be put in mind of it as they? Let us then hear and hear it with patience.

Thus much for St. Pauls exhortation.

Now follows Gods vocation. In which we are to note:

1. The persons called or chosen.
2. The impulsive cause.

The persons are described two ways.

First, Negatively.

Secondly, Affirmatively.

Negatively in these words, *How that not many wise men after the flesh, not many mighty, not many noble are called.* In which words observe,

1. The condition excluded.
2. The limitation.

For the condition of men that are excluded, they are called *wise* according to the flesh, *mighty* and *noble*.

The naturall good things of soul, body and estate prove more often impediments to salvation, then furtherances.

Jam. 2. 6, 7.

Rich men are often the greatest enemies of Religion and religious persons. This St. James acquaints us withall.

Do not rich men oppose you, and draw you before the judgment-seates? Do not they blaspheme that worthy name by the which ye are called?

The rich Citizens of Jerusalem, the wise Scribes, the chief Priests, the noble King Herod, all oppose themselves against our blessed Saviour.

Mat. 2. 3.

So we are taught by the Evangelist, When Herod the King had heard these things, he was troubled and all Jerusalem with him.

And in the verse following he imployed the chief Priests and Scribes to find out the Messias that he may destroy him.

So far were they from seeking salvation from him. This point that it may sink the deeper, we will take it to pieces, and shew what impediments to salvation

Are } 1. Naturall wisdom, 2. Riches and Greatnesse, 3. Nobility and honour

First for knowledge and naturall
 wisdom. It puffes up those that have 1 Cor. 8. 1.
 it. It is like boyles and swellings that
 grow upon the body, which make the
 bulk of the body the greater, but yeeld
 no benefit to the body at all. Thus
 knowledge often puffes up the mind,
 but doth not edifie it. And thus *Am-*
brose glosseth upon the text, they are
 called wise according to the flesh, be-
 cause they are rather puffed up with the Mundi rationi-
 wisdom of the world, then truly learned. bis inflati magis
 Now what little acquaintance God hath quam eruditi
 with these wise and proud persons our sunt. *Ambrose*
 Saviour teacheth us, *Thou hast hid these*
things from the wise and prudent. And that on the text.
 made *Augustine* to cry out, *Behold, the very* Mar. 11. 25.
idiots snatch the kingdome of heaven, while Austin said thus
we wise men are overwhelmed in hell fire. in a Sermon,
 Neither doth knowledge make men Ecce ipsi idiotae
 proud only, but also curious. That rapiunt caelum,
 excellent naturall capacity that God ubi nos sapientes
 hath given them to enquire after ne- in inferno mer-
 cessary things, they use it to dive into gimur.
 unnecessary questions. The grounds Pierce Plowm.
 of Religion they despise, as common vision. Pass. 10.
 things fit for vulgar capacities, and ta-
 ble-talk for shallow brains. Curious
 things they pry into, and such as neither
 God hath revealed, nor man can com-
 F
 prehend.

Gen. 19. 11.

1 Sam. 6. 19.

prehend. Thus while they spend their choisest thoughts, and chiefeft times about needlesse niceties, like the men of *Sodome* while they seek the door, they lose their eyes. While they seek to be wiser then others, they lose the felicity that meaner wits through Gods grace attain unto. And as the men of *Bethshemesb* pry into the Arke, and lose their lives: so do these curious Masters dive into quiddities, while they lose their souls. Hence it is that none of these want their rare inventions, which they magnifie themselves, while other men laugh at them, as idle crotchets. They do te upon those opinions that meaner men upon better grounds explode, and like *Lucifer* sink down into hell, while their thoughts mount up above heaven. By these means knowledge becomes the bane of many great Clerks, while simple men attain eternal happinesse.

Discommodities of Riches.

1. Pride,

Secondly, Riches and greatnesse prove the ruine of many.

1. Because they lift up the soul. He that wants nothing, knows not what need he hath of God or Man. Now as the sense of want humbles the soul; so the contrary exalts and lifts it up.
The

The great man and rich, hath for his
 coyne the use and command of the
 best of Gods creatures for food and ap-
 parell, and other necessary uses. Yea
 men like himself, and choise ones too,
 are faine to attend upon him. This
 lifts up his heart within him, and so
 hinders him from the care of saving his
 poor and miserable soul. The Heathen
 man could say, that our minds ebbe and
 flow with our means, and we grow
 higher or lower in our own conceits,
 as riches offer themselves more or lesse
 unto us. *Salvian* counts pride the rich-
 mans inheritance, as if poor men that
 were proud did him open wrong. To
 say nothing, quoth he, of pride and swel-
 ling, which is the rich mans peculiar king-
 dome, so that perhaps they would imagine,
 that they had lost some part of their own right,
 if any man else should challenge any part
 thereof from them. So hard a thing is it
 for a rich man to be humble, and much
 harder for a proud man, between whom
 and his Creator there is such an an-
 tipathy, to come to the Kingdome of
 heaven.

*Omnibus nobis
 ut res dant sese,
 ita magni atq;
 humiles sumus.*
 Ter. Hec.

*Taceatur super-
 bia et tumor,
 tam peculiare
 hoc divitum re-
 gnum est, ut ali-
 quid forsitan de
 iure suo se pona
 possit, si hinc
 sibi alius quic-
 quam voluerit
 vendicare. Salv.
 de gub. Dei.
 lib. 7.*

2. Because riches delight the soul, 2. Delight
 and afford many pleasures to it, which
 poor men cannot reach. And the soul

F 2

when

Mat. 17. 4.

when it is delighted, growes secure, like Peter upon the mount, concluding, Master it is good to be here. Thus riches steal away the hearts of men from Religion. It is an hard thing for a man to passe from delights on earth to delights in heaven.

3. Trouble.

3. Because they fill the soul with cares, fears and griets. The rich man vexeth himself with his own prosperities. He is more dejected oftentimes with fear of losse, then comforted with possession of plentiful means. They are like passengers in a ship in the midst of a storm; when the wind blows stiffe upon them, they are hardly able to keep the hatches: So do fears and cares blow so stiffely on the soul, that every moment it is in danger of perishing. Every morning affords new cares. What shall I do with my money? My barns are too little for my corne? Shall I turn Merchant? Every wind will make my heart ake. Pirates will get in a moment what I have laboured for many a year. Shall I buy Lands? I may spend half the price of the purchase in trying the title. Shall I put my money to use? Besides the unquietnesse my own conscience may afford

Luk. 12. 17.

afford me, and the scandall of the Church, I may lose my principall while I study the Table of Interest. These are the rich mans cares and fears.

The rich mans labour (saith Bernard) is *Sudat pauper in plotting inwardly, while the poor man in opere foris, sweats in labouring outwardly. One sweats sed numquid in body, the other in minde. One minus anxie toyles to get to supply his wants, dives intus in the other toyles and cares to dispose ipsa sua cogitatione laborat of his goods to the best advantage. Bern. de obed. pat. et. sap.*

These cares keep the rich man from caring for heaven. The farme, the oxen Luk. 14. 18, 19. must not be neglected, though the soul befamished and deprived of her part of the heavenly banquet. These are the thornes in the parable, that choak the good seed and make it unfruitfull. Mat. 13. 22.

Whereupon Ludolphus elegantly, *Riches* *Diviniæ spinæ* *are thornes, because as thornes with their sunt, quia sicut prickles, tear the body, and wound it, and spinæ suis pun-* *make it bloody and filthy in the eyes of men: Et ionibus corpus* *so riches with their cares wound the soul, and laniant, et* *make it filthy in the sight of God. Yet many cruentant, ac* *count it a pleasure to be under these sædum in oculis* *thornes, and as soon as they begin to dunt: sic diviniæ* *think of spirituall affaires, by and by curis suis vul-* *thrust themselves into worldly cares nunt, et mi-* *seram coram oculis Dei faciunt. Ludolph. de vita Christi.* Part. I. c. 64.

again. So great impediments are worldly riches to heavenly happinesse.

4. Neglect.

4. Riches make men neglect and slight the meanes of salvation. What cares he for prayer, or for hearing Gods word, that hath his God in his purse? What care takes he for his soul, that hath his body so pampered that he knows not what belongs to inward or outward necessities? Or if some slight thought of another world run through his mind, yet it passeth away like a traveller. So many accounts are to be taken, so many reckonings to be cast up, so many servants to be looked after, so many businesses to be ordered, that the Preacher may speak to poor folkes, that have little else to do: they are otherwise imployed. As the sheep rubbing against the thornes, leaves awayes some of his wooll behind: so be that attends upon worldly cares, loseth many spirituall comforts. Thus grow men rich in state by trading in the world, and poor in soul by neglecting to drive a more profitable trade, which tends to a better world.

Sicut ovis conversans inter spinas semper ibi de lana dimittit: sic vacans curis temporalibus et mundo multa bona spiritualia amittit. Lud. de vit. Chr. p. 1. c. 64.

5. Wickednesse.

5. Riches provoke the heart to many unlawfull things. Without these sin wants her wings: Drunkennesse, Gluttony,

tony, Wantonneſſe, Pride, require a ſtocke to maintain them, for vices are more coſtly then virtues. Virtue obſerves a mean, but vice knows none. They do enlarge our ſcore, and make our reckoning the greater at the day of judgment. Seldome do ſervants run in arrears with their Maſters, but Stewards often. The former is betruſted only with their work ; the latter with their goods. So rich men run further into Gods books then poor. Thus ſtrangely do we alter the nature of things, and make goods evils. We know not how to enjoy the comfort of a plentifull eſtate, without overflowing and running into wickedneſſe.

*Pierce Plowmans
Viſion. Paſſ. 10.*

We make, ſaith Salvian, the ſubſtance of good things to be only matter of vices. By our iniquities we alter the very nature of the things themſelves. So thoſe things that are good in themſelves prove hurtfull to us, as the ſame Father gravely elſewhere admoniſheth, ſaying, *Theſe* things are hinderers, not helpers, burdens they are, not aides. They are called goods, but indeed they prove the cauſes of eternall evils. Too many may lament this in themſelves, which this good man compaſſionately bewailes in others.

*Facimus rem
bonorum operum
materiam tan-
tum eſſe vitio-
rum. Mutamus
naturas rerum
iniquitatibus
noſtris. Salv.
de gub. Dei. l. 6.
Impedimenta
ſunt hæc, non ad-
juventa, onera,
non ſubſidia.
Bona appellan-
tur, cum ſint
cauſe malorum
æternorum.*

τὸ δὲ ὅλον ὁ
πλεῖστος ἐν
ὁρθῶς καὶ ἐργῶ
μεν εἰς ἀρετὴν
ἀλλ' ἐστὶ κακίως.
Clem Alex.
lib. 2. cap. 3.

Hæc perinde
sunt ut illius
animus, qui ea
posset. Qui
ut scit, ei bona
illi qui non uti-
tur recte, mala.
Ter. Heaut.
Act. I. Sc. 2.

Circumstant un-
diq; pericula
innumerabilium
delictorum, et
per licitos usus
ad immoderatos
transiunt exces-
sus, dum per
curam salutis
obrepit delectatio
voluntatis, et
non sufficit con-
cupiscentia, quod potest satis esse natura. Leo de quadrag.
ser. 11.

The luxury and prodigality of rich men gives too plain an evidence of this truth. So that we may boldly affirme with Clemens, Riches ill administred are the magazine of mischief The heathen man could intorme us, that Riches are even as the minde of him that possesseth them. To him that knows how to use them, they are good: to him that useth them amisse, they are evill And how hard a thing it is to use them aright, appears by the dayly abuse of them, which ariseth out of naturall corruption, and carelesnesse. So are we judiciously informed by Leo, There compasse us about on every side dangers of innumerable sinnes, and we passe through the lawfull use of things to immoderate excesse: for delights and pleasures creep into us under the title of care of our health: neither can those things suffice concupiscentie, that might give nature contentment. So ealie a thing is it to passe from use to abuse. So hard a thing to moderate the sailes of our affections, when the winds of riches drive us to the quick-sands of unlawfull pleasures.

6. Wealth hardens the heart in un-
lawfull courses, and keeps it in impen-
tency. Poor men are with the prodigall
child brought home sometimes by
want. Sometimes the shame of the
world affrights them, because they want
means to hide their offences. Some-
times the execution of good laws
drives them from evill. But rich men
know how to prevent all these means
of reclaiming. They can for coyne
make other men father their Bastards,
and stop the wheel of execution, that
good laws may not bruise them. The
threatnings of Gods law that breake
poor mens hearts, do but harden rich
mens; as the sun-beams which soften
the wax, do neverthelesse make the clay
harder. We threaten death, and they
live. We threaten poverty, and they
are rich. We threaten want, and they
abound. Long enough may we threa-
ten ere they amend. If we seek by fair
means to reclaime them, what care
they for promised happinesse, who
think they have attained present fe-
licity? All these things considered we
must needs conclude, that the wealth
of the world, however it be in great
request here, and of speciall use to
com-

6. Hardnesse
of heart.

Luk. 15.

command ſuch worldly comforts, as time and place afford, yet is it oftentimes a great impediment to the ſerious ſeeking of the kingdome of heaven.

The damage
of Honour.

Now for the third member of our diſiſion.

Nobility and honours are no little lets and pul-backs in the paths of piety.

*Carneades in
Plut. Com. de
adulat. et amico
diſcern.*

Fiſt, it layes them open to much flattery. As the Crows flutter about carrion, where there is hope of food, ſo flatterers prove good trenchermen at great mens tables. The Philoſophers being demanded the reaſon, why great mens ſons learne nothing ſo well as to ride, answered, becauſe the horſe would not flatter. If they cannot ride well, they muſt fall. Other things they cannot learn ſo well, becauſe their friends and ſervants flatter them, being either affraid to offend them, or hoping to get by them.

Secondly, it makes them lyable to luxury. They do not conceive themſelves ſubject to laws ſo much as other men. Their inbred corruption is the fire. Their wealth is the fuel, that makes

akes it burn more fiercely. Their at-
dants are the bellows that blow the

Salvian complaines, that Noble *Servilibus vi-*
sonages were polluted with servile vices. *tuis etiam nobi-*
nd that, Those vices which they punished *les polluantur.*
their servants, themselves committed as *illa qua in ser-*
full things. Who is there among them, *vis peccata puni-*
ich he, that keeps his promise in marriage? *unt, ipsi quasi li-*
Who is there whose house serves not for a *cita commil-*
rumpet to him? *tunt. Quotus n.*

Thirdly, it makes them impatient.
They are greater then other men, and
herefore know not how to bear crosses
hat come from God. They consider
hat men owe them, but they
onsider not what they owe to God.

And much lesse can they bear rebukes
from men; no not from Gods Mini-
sters. Their greatnesse makes them so
blind, that they cannot see their own
rrours, and so deaf, that they cannot
ear others with patience reveal them,
although they seek not to disgrace nor
destroy them, but to amend and save
their souls. They think that inferi-
ours should be silent, and suffer their
superiours quietly to goe to hell, and
say nothing to the contrary.

Fourthly, honour and greatnesse
often breeds oppression of meaner per-
sons.

mentum conser-
vans? cui non
domus ac fami-
lia sua scorum
fit? Salv. de
gub. Dei. l. 4.

sons. For great men look not upon a superiour law of God or Man, nor upon a future account, but upon their present power, and the weaknesse of their neighbours. This we may see in warres, in robberies, in covetous persons that have power over others how forgetfull they are of law and right, how far they stretch their own power and greatnesse. Too much honour or greatnesse put upon one man proves often hurtfull to a whole nation as in the body the overflowing of one humour endangers the life it self, and threatens the ruine of the whole. He that is on the top of an hill, forgets how he came up, and overlooks all the country about him: so great men easily forget their common originall, and trample inferiours under their feet. For fear of this *Moses* enjoynes the future King of *Israel*, whosoever he should be, to write him out a copy of the law, and to read therein daily, *That his heart be not lifted up above his brethren.* Great men that are Covetous or Luxurious, no bands of nature can keep them from oppression, as *Basil* of *Seleucia* comments upon the story of *Herod*, *O the fine*

Deut. 17. 20.

he fetches, saith he, of Satans fury ! He ^{Ω τῆς ἐνυμχαί-}
 takes the King his executioner upon John. ^{νε τῷ διαβόλῳ}
 he saw indeed that Herod was a Lord of ^{μανίας. δῆμιον}
 men, but a slave of passions. He saw the ^{χειρὸν τοῦ ἐκ τῷ}
 King a servant of intemperance, and a Ruler ^{ἰσάνου ἢ βασι-}
 indeed in the shew of his power, but over- ^{λέοντα. εἶδεν}
 ruled by the weaknesse of his soul. Look ^{ἀνθρώπων μὲν}
 well upon the sleight of the Devill, how he ^{διαπύτην ἡρώδην}
 draws him from slighter errors to impiety. ^{παθῶν δὲ δῶλον}
 first he makes him a violatour of his Bro- ^{ὕπάρχοντα. εἶδε}
 thers bed, that he may from the pit of adul- ^{τὴ βασιλέα τὴ}
 ry make him venture upon the slaughter of ^{ἀκολασίας}
 John the Baptist. Now this mischief in time ^{θεράποντα, καὶ}
 being bred up grew into all licentiousnesse. He ^{τύραννον μὲν}
 takes his brothers wife his own, while the bro- ^{τῷ ῥήματι τῷ}
 ther lives and looks on, using the authority ^{ἀρχῆς, τυραν-}
 of his royal power for an helper to his intempe- ^{νόμενον δὲ τῷ}
 rancy, while he couples his lawlesse purpose ^{ῥήματι τῷ}
 with his inbred boldnesse. ^{φυγῆς καὶ μὴν}
^{βλέμμα διαβό-}
^{λε τέχνην τοῦ}
^{ἀσέβειαν ἐκ}
^{μικροτέρων}

ἡσυχία τῶν ἐξελκύσασαν, πρῶτον ἀδελφικῆς ἐνυμχῆς ποιησάμενον
 πείθει, ἵνα ἀπὸ τῶν τῷ μοι χείρας σαμμάτων ἐπὶ τῷ τῷ βασιλεῖ
 ἡν γυμνώσῃ. πῶς χεῖρὼ δὲ τὸ παθος βεβόημενον εἰς πατρῴϊαν
 ἔλκετο. ζῶντος οὖν τῷ ἀδελφεῖ πῶς γαμειῖται σεσεπίεται
 ὑπεράγει τὴν ἀκολασίαν τῇ βασιλείᾳ χρησάμενος, ἐν ἡμῶν τὸν
 πρῶτον συμπλέκων σεσαίρισιν. Bas. Seleuc. in Hero-

This hurt doth honour and great-
 nesse often bring to a man : it makes
 his skore of oppression to be much the
 longer. For honours, saith Ludolphus, are

*Honores n. sunt
quasi quedam
ligna ad aug-
mentandum
ignem in futura
pœna. Lud. de
vit. Chr. p. 1.
c. 68. f. 5.*

as certain logges which increase the fire in the torments of hell. So that although wit, honour, and riches be Gods good gifts, and might be so used that they might further our salvation, yet such is the strength of corruption within us, that they prove great impediments to grace, and often shut up the gates of heaven against us, and increase our otherwise deserved condemnation.

To bring home all that hath been spoken in this point. I must divide the sonnes of men into severall stations, as God hath divided them in their means. I may ranke them all in the three degrees of Comparison. In the Positive, I may put the poor: in the Comparative, the mean sort of men: in the Superlative, the rich. Some lessons of profit I may hence read to them all, and as the order of the division requireth, I will begin with the poor, because as they have least, so I have least to say to them.

The mouths of the poor are ever open against the rich. The consideration of their own wants, and comparing them with the abundance of other men makes them foul-mouthed, because they want grace as well as money.

Let

Let these envious complaints cease.
 What if rich men have the wind always
 prosperous? yet have they it so violent
 withall, that it oftner overturnes them
 in the sea, then brings them safe into
 the haven. Envy them not then, but
 labour to be richer in grace then they
 are in wealth. So mayest thou be hap-
 pyer. *Lazarus* envied not the rich man,
 for he was happyer himself. He was *Sine domo, non*
house-lesse, saith *Fulgentius*, but not Lord- *sine Domino :*
lesse : without apparell, not without faith : *sine veste, non*
sine fide : he wanted food, but wanted not Christ to *sine cibo, non sine*
feed upon : he was exposed to the dogs *Christo: canibus*
while he lived, but received for a companion *expositus, sed*
of Angels when he dyed. Consider well *Angelorum soci-*
their troubles and dangers with their *us. Fulg. Ep. 2.*
riches, and the happineffe that thou
mayest have without them, and then,
Fret not thy self because of evill doers, nei- *Pf. 37. 1, 2, 3, 4.*
ther be thou envious against the workers of
iniquity. For they shall soon be cut down
like the grasse, and wither as the green herbe.
But do thou trust in the Lord, and do good:
thou shalt dwell in the Land, and verily
thou shalt be fed. Delight thy self also in
the Lord, and he shall give thee the desires
of thine heart.

Secondly, as poor mens thoughts are
 often envious, so their desires are for
 the

Prov. 30. 8, 9.

the most part boundlesse. They think none happy but richmen and great men: and the more rich, the more happy. This conceit makes them swallow an ocean of riches in their wishes. Let them learn for time to come to moderate their desires of those things that may prove great impediments to the saving of their souls. Let them pray with *Agur the son of Jakeb*, Give me neither poverty nor riches, feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

Now for men of middle condition that are neither so rich as to give much, nor so poor as to aske, but have a convenient portion to bring them through the world; Here is for them:

1. A lesson of Thankfulnesse to God, who hath placed them in the safest condition in the world. Let them look down upon poorer men, and behold the manifold wants which those poor souls and pined bodies dayly do endure: They want apparell and fire in the Winter, meat and drink in the Summer, houses to dwell in, beds to lie on, and what not? All which men of middle

middle rank enjoy. Then let them look upward, and number, if they can, the manifold cares that attend upon rich men in the world. They are affraid of all men, friends and foes, acquaintance and strangers, yea of wives and children, lest they should enbeazle their estate, or diminish their treasures. Their losses fetch more tears from their eyes, then their wealth brings smiles into their faces. All which fears and griefes men of middle condition are free from and exempted. Then let them lift up their heart with their hands unto God that hath freed them from the rich mans cares and fears on earth, and from his sighs and grones in hell: And yet hath exempted them from *Lazarus* tears on earth, and will give them of his joyes in heaven, if they serve him faithfully in their generations. Let them not henceforth praise the rich mans plenty: let them rather extoll their own security.

2. Let them rest contented and abundantly satisfied with their own condition. As they have not the tide of the world flowing in abundantly upon them, so they have not the winds of penury blowing stiffely against them.

G

Their

Their journey requires more labour in rowing, yet they passe with lesse danger. While poor men are bewailing their wants to such as are images rather then men, that know not how to pity them; and rich men are numbring their Cattell, viewing their Lands, telling their Coyne: they may with quietnesse worke in their shops, or study in their closets, and often between while commend themselves and their labours to Gods benediction. There is no happier state on earth for them to envy. If they will aspire, let them in their meditations mount up into heaven, where they may injoy felicity with eternity.

The greatest part of my perswasions are yet to come, for I have yet to do with the greatest men. What Rhetorick shall I use to perswade these men? Shall I tell them that Bees have stings as well as honey? That riches have discommodities as well as commodities? How carefull and cautelous had they need to be in the use of them, that they may not exclude them from greater riches? Shall I tell them that

2 King. 9. 34.

Jezabel was the daughter of a King, yet was she devoured with dogs? Shall

It shew them the wisdom of *Achitophel*,
 that could not keep him from hang- 2 Sam. 17. 23.
 ing himself? Shall I set before them
 the rich man, *Luk. 16.* in his gorgeous
 apparell and dainty fare, and then bring
 him in groining and lamenting in hell
 torments? Their worldly cares dead
 heavenly affections within them. The
 common tenet is, that while the heavens
 move, the earth stands still. *Copernicus*
 made the earth to move, and the heavens
 to stand still. But never any man made
 both moveable. Rich men are often of
Copernicus sect: the earths motion in
 them, makes heavenly affections un-
 moveable. The heathen men, as *Ful-*
gentius notes, called the Peacock *Juno's*
 bird who was esteemed the Goddesse
 of riches, because as the Peacocke while he
 stretcheth out his tail to shew the stars of it,
 adorne his fore part, but shewes the defor-
 mity of his naked back-parts: So do rich
 men while they set out their bravery,
 lay open their infirmities. The wiser
 sort of men among the heathen were so
 well acquainted with this, that some
 of them refused great treasures offered;
 as *Phocion*, who refused the talents offer-
 ed him by *Alexanders* Embassadors as a
 present from their Master. And when

*Junonis in tute-
 lam ponunt pa-
 rum, quod omni-
 nis vite poten-
 tia petax in
 aspectum sui
 semper querat
 ornatus; sicut
 pavus stellarum
 cauda curva-
 men concavans
 antequam faciem
 ornat, posterioro-
 raq; turpiter
 nudat. Fulg.
 Myth. l. 2. Fab.
 they de Jun.*

they pressed him to receive them, telling him that their Master sent them to him, because he conceived him to be a worthy man, he answered, *If he thinke so of me, let him suffer me both to seem and to be so.* Others when they had riches, gave them away: as Crates who gave his goods to the Senate with this Mot-

Οὐχ οὐν ἐὰν
μα καὶ εἶναι
καὶ δεκάιν
τοῖς τοῖν. *Isid. Pel.*
l. 2. Ep. 146.

Κράτης Κράτη-
τα Θηβαίων
ἐλευθεῖ. *Ibid.*

Κράτης πολὺν
τὰ Κράτητος, ἵνα
μὴ τὰ Κράτητος
κρατῇ. *Non.*
Synag. Histor.
in Naz. Stel. 1.

*Utilius terrena
opulencia humi-
liter tenetur,
quam superbe
relinquitur.*
Prof. Aug.
sent. 319.

*Mala nobilitas,
quæ se per su-
perbiam apud
Deum reddit
ignobilem. De
Temp. ser. 127.*

to, as *Isidore* delivers it, *Crates sets Crates of Thebes at liberty*: Or as *Normus* delivers it better, alluding to the name of *Crates* in the Greek (which the English phrase will not bear) *Crates sets the goods of Crates at liberty, that the goods of Crates may not overcome Crates.* I speak not this to bring in Monckery, or to perswade men to give away their goods to maintain idle drones, but to make men wary in the use of their riches: For I think with *Augustine*, that *Worldly riches are better humbly kept, then proudly cast away.* For want of moderate use of them, honours and riches do many men harm. Which makes the same Father to exclaime, *O cursed nobility, which through pride makes it selfe ignoble and base in the sight of God.* And many men have suffered many losses for their possessions as *Isidore* complains, *Riches have hurt many, and having whetted the sword against them*

hem have fled into the power of their ene- Πλῆτος αὐτῶν γὰρ
mies. But authority and kingly power, that all πολλὰς ἐβλάψα
men contend for, hath often deprived the καὶ ξίφος κατ'
owner not only of a happy life, but even of life αὐτῶν ἀκονή-
it self. They that passe over the Humber σαι εἰς τὰς τῶν
when the Sea comes in, seldome see the ἰχθύων μετε-
shore. They that in tempestuous seasons ποδῶσι χεῖρας.
passe over the Irish Seas seldome escape. ἀρχὴ δὲ καὶ
So rich men are so puzzled with the βαπτεῖα ἢ πᾶσι
thorny cares of wealth, that they δεινὰ χηπὶς ἔ-
seldome attain to the true treasure. μόνον τὸ εὐζῆν,
I know, the fault is not in the ἀλλὰ καὶ αὐτὸ
riches, but in the mens ill using of τὸ ζῆν πολλά-
them, yet I take it to be a difficult κας περιφεί-
thing to do otherwise, and say with λετο. Isid. Pel.
the Psalmist, Surely thou hast set them in l. 3. Ep. 154.
slippery places. Edward I. was a re-
nowned Prince, he dyed at Borough M
upon the Sands, to shew how weak
a foundation all worldly honour is Dan. coll. Hist.
built upon; as one of our best Hi- Angl. p. 171.
storians collects. Riches, saith ano- Hayw. 3. Nor.
ther, are like hangmen: they hide Kings p. 63.
mens faces with a covering, that
they may not see their own end, and
then they hang them. The mounting
up to honour is very pleasing, but
the downfall is terrible. We are
over-joyed, saith J from when we mount

*Letamur ad
ascensum: ni-
meamus lap-
sum: non est
tanti gaudii
excelsa tenuisse,
quanti terroris
de excelsis ceci-
disse.* Hieron. in
Ezech. 4.

*Val. Max. lib 6.
et Polychr.
l. 3. c. 21.*

*Beata mens, quæ peregrinationis suæ
tempora casta sobrietate transiit,
et in iis per quæ necesse est eam am-
bulare, non remanet, ut hospita ma-
gis quam domina terrorum, nec
affectionis sit innixa humanis, nec
promissionibus desit divinis.* Leo.
Ser. 11. de quadrag.

up: but let us rather fear the fall: it is not a matter of so great joy to have been at the top, as it is of terror to fall from the top.

The hurt of the fall remaines, when all the benefit of the rise is gone. *Damocles* commended the condition of *Dionysius* the tyrant of *Sicily*. To shew him his errour *Dionysius* invites him to a plentiful feast, sets his servants to attend on him, and gives him mu-
sick into the bargain: but he had caused a sharpe sword to hang over his head by a horschair; which made *Damocles* for fear to forbear both meat and laughter. Such, saith *Dionysius*, is that life of mine, which thou deemest a pleasant life. O happy soul then, saith *Leo*,

which runs through the days of her pilgrimage with chastity, and abides not in these things through which of necessity she must walke: and as a guest rather than a Mistresse of earthly things, neither

leaves upon mans affections, nor falls short of Gods promises. The reason is truly delivered by the same Author elsewhere. We have undertaken, saith he,

a famous warfare, and a discipline of a great profession. The followers of Christ may not depart out of the Kings highway. For it be seems not them to be taken up with temporall affaires by the way, that travail to-

Magni nominis militiam, magnæ professionis suscepimus disciplinam. Sæctatores Christi a regia discedere via non licet, sed dignum est temporalibus non occupari ad æterna tendentes. Leo ser. 2. de pass. Dom.

wards eternall happinesse. If we be rich in our estates, let us carry our selves so moderately, that we may be rich in our soules to. Let us take one pill of

St. Austins prescription, He that is rich in conscience, saith he, sleeps more soundly, then he that is richly clothed in purple. There are some whom the Apostle calls rich in this World, 1 Tim 6. and some rich to another World. Would you know the difference? Let the same holy man in-

Dives in conscientia securior dormit, quam dives in purpura. Aug. de Temp. ser. 212.

forme you: If you should see two bladders, the one filled, the other blown up: there is in both the same greatness, but there is not in both the same fulnesse. If thou look upon them, thou mayest be deceived: but if thou weigh them, thou shalt easily finde the difference. The full bladder is hardly moved: but the blown bladder is quickly tossed away.

Vires duos si videris; unum plenum, alterum inflatum: in utroq; eadem est magnitudo; sed non in utroq; eadem plenitudo. Si attendis, falleris: si appendis, invenies. Qui plenus est, difficile moveri: qui inflatus est, cito aferitur. Ibid.

Such is the difference between those that are rich in the World, and those that are rich in Grace. The former are blown up, the latter are filled: the former are soon turned upside down, the latter remain firme and unmoveable. Be thou then so temperate in the midst of worldly riches, that thou mayst be much richer in grace and godlineffe.

Gen. 25. 5. 6.

Luk. 16.

Another lesson here is for rich men, not to content themselves with their worldly prosperity: but to be earnest suiters to God to add to their temporall, eternall felicity. God divides his gifts diversly, as *Abraham* did his substance: *Isaac* had the inheritance; others were sent away with gifts. Some there are that have their portion in this life only, as the rich man in the Gospell. Others that have it in the life to come only, as *Lazarus*. Other crosse children there are whom God disinherits, as poor men that are both wicked and
*W*retched, that are neither happy here, nor hereafter. Others there are that are Gods darlings, that are both here rich and in heaven, as *Abraham*, and *David*, and many other. Pray then that thy riches here, may be no let to thy happineffe

happinesse hereafter. Do not with the Luk. 15.
prodigall child take thy estate here for
thy whole portion, and then spend it,
and become a companion for swine:
but let these worldly comforts mount
up thy thoughts to try Gods bounty
a little further, and to become a begger
of eternall happinesse: He that hath
given the lesser, will give the greater if
thou desire it. For God is as free of hea-
venly as of earthly comforts, if men
would seek them as earnestly.

But, saith the rich man, I have no
time to pray. I have so many worldly
employments and secular cares, that I
have no vacation to pray for heavenly
happinesse.

Object.

Hast thou no time to pray? Hast thou
no time to eat? Every day affords
new businesses: yet every day affords a
dinner and a supper time: might it not
as well afford time for a morning
and an evening prayer? Look upon
Jonahs mariners; when the tempest Jon. 1.
was upon them, they cast out the goods
out of the ship, and every man prayes
to his God. Go thou and do likewise.
If the ship of thy trading be too heavi-
ly laden to the danger of thy soul,
lighten it of as many wares as thou
well

Sol.

well canſt, and pray to God for help. In a word, do leſſe, pray more. Art thou rich? thou art ſubject to the more temptations. Thou haſt the more need of Gods help. Pray for it then the more often. It goes hard when weakeſt folk take feweſt cordials. Art thou great? God is greater: yea, and thine enemies may be greater then thou art. Seck Gods help againſt them. Art thou wiſe? Satan is too ſubtil for thee. Thou haſt need to pray to God to keep thee out of the Devils ſlavery. Earthly felicity cannot laſt alwayes: it will bring a miſerable end, if men build upon it. The concluſion of temporall felicity without Gods favour is eternall infelicity. Prayer is the means to procure Gods favour. Set all buſineſſes then apart, and pray dayly to God, that thy happineſſe may not end with thy life, but thy death may be a paſſage from a tranſitory to a laſting felicity.

Thus much of the condition excluded. Now followes the limitation.

The Apoſtle doth not ſay, *not any* but, *not many* wiſe; rich and noble. There are ſo few that the Scripture ſome

sometimes calls them none. *Thou hast* Mat. II. 25.
hidden these things, saith our blessed Sa-
viour, from the wise and prudent, with-
 out naming any exception. The wis-
 some of God, saith St. Paul, was
 known to none of the Princes of this I Cor. 2. 8.
 World. Yet must we not exclude all
 great men from the kingdome of hea-
 ven, for the text doth not. The Scri-
 pture sometimes speaks in generall,
 though it speak not of all, but of the
 most part. So *John the Baptist* accuseth
 all, *No man received his testimony,* yet in Job. 3. 32. 33.
 the next verse mentions some receivers,
He that hath received his testimony hath set
his seal, that God is true.
 The summe is, that rich men are
 not wholly excluded from the King-
 dome of heaven. Else where should
 we look for *Abraham* the father of the
 faithfull? Where for *Isaac* the son of
 the promise? Where for *Israel* that
 prevailed with God? Where for *David*
 a man after Gods own heart? All these
 were rich in this world, yet never any
 good man questioned their happinesse
 in a better world. God is no acceptor
 of persons. All men naturally pity
 the poor, whether their cause be right
 or wrong; and condemn the rich ere
 their

their cause be discuffed. God doth not so. His commiseration is not so great as to save all the poor: nor his austerity so great as to condemn all the rich. Though he be a friend to the poor, yet is he not an enemy to the rich. Though the poor more commonly finde his ear open, yet is he not hard to be entreated by the rich and wealthy. It were the way to make rich men despaire, if God had rejected them. Who should receive them to favour whom God had refused? Who can make them happy, whom God had devoted to eternall misery? Without Gods favour there is no salvation. It is a hard thing for rich men to be saved, yet is it possible to God. It were the way to make poor men to insult, and almesmen ingratefully to despise their benefactours, and to trample their persons under feet, by whose purses they are maintained.

Lastly, it might be a means to bring Gods good gifts and temporall blessings into contempt: and to make men cast away their goods, that they might not damn their souls. Who would keep those treasures that must necessarily bring him to eternall confusion?

Who

Who would thank God for those riches that must needs keep him from heaven? Who would count that a blessing, that infallibly brings an everlasting curse upon him? No man in his right wits. Some have been so far from hurting themselves with their riches, that they have helped others. So far from encreasing their pain in hell by the abuse of them, that they have through Gods mercy increased their reward in heaven, by the right use of them. They have built houses for Gods worship. They have maintained Ministers. They have settled Schooles. They have founded Hospitals. Many other good things have they done pleasing to God, and profitable to the world. They have sowne their seed liberally in this world, and received a plentiful harvest in the Kingdome of heaven: They have not laid up treasures upon earth, but sent them before to heaven. Shall I say that these mens riches are perished with them? God forbid. They were rather wings to mount them toward happiness, and ladders to clime by to a greater degree of glory.

The former meditation might drive rich men to their prayers: this may urge

Use.

urge them to the praising of God, that hath not clean refused them. Although he have given them a more liberall portion then others upon earth, yet hath he not deprived them of all hope of the Kingdome of heaven. Those great men that have been good, have been very thankfull to God, because they have perceived Gods speciall love to them in their double portion. But it sufficeth them not to acknowledge Gods bounty to them, unlesse they make use of it. Their earthly portion must not satisfy them, nor make them negligent in seeking after an heavenly Salvation is a matter of great consequence, and is not attained without hard labour and much diligence. worldly wealth cannot be gotten without looking about, much lesse can heavenly, which is of far greater estimation. If there were no hope at all of obtaining heaven for great men, then needed they not labour for it. It is in vain to wash a Blackmore. But the difficulty of obtaining it, should not discourage, but incourage noble natures to endeavours befitting so great happinesse. None but a mad man besiegeth a Town that cannot possibly

be taken. But if the town be hard to
be taken, yet if it be rich, the warlike
Governor will not give over the siege
till he be Master of the Town: He
knows that the labour is great, and
the cost not small, but the spoyles
will pay for all. So should great men
reckon for heaven. It will cost them
more pains then poorer men to attain
to it, but the glory and happinefs there-
of will make a full amends. Let them
then pursue it with courage, and they
shall not misse of it.

So farre have we waded in the
negative description of Gods called
feines.

Now it is time to come to the Affir-
mative. Wherein the Apostle,
First, sets out their Election. And
Secondly, the end of it.

In their Election, note,

1. The Electour.

2. The Electd.

The Electour is God, *But God bath
chosen.* Where the Apostle informeth us
that

*Mans salvation depends upon Gods
Election.*

Gods

- Gods choise is the true ground of our happinesse. Hence it is that in Scripture they have that honourable title of Gods Elect. *Shall not God avenge his own Elect? Who shall lay any thing to the charge of Gods Elect?* When the Jewes were cast out, and the Gentiles received in their room, yet was there among the Jewes a remnant according to the election of grace. And this election hath obtained that which Israel could not. The freedom of Gods election, and foundation of mans felicity, appears in *Jacob* and *Esau*, born of the same parents, lying in the same womb, at the same time, yet one received, the other refused: not for any thing in themselves for it was before the children had done good or evil; but for Gods choise, the purpose of God according to election might stand. God hath indued us with spirituall blessings in heavenly things in Christ, saith the Apostle: but it is according as he had elected us. So that every where the beginning of our happinesse is ascribed to the same foundation, even to Gods choise alone and to nothing besides. For our case and condition in nature is alike. *Adam* we are all dead. We are children
- Luk. 18. 7.*
- Rom. 8. 33.*
- Rom. 11. 5, 7.*
- Rom. 9. 11.*
- Eph. 1. 3, 4.*
- inde

indeed, but it is but *children of Gods* Eph. 2. 3.
wrath as well as others. This is our great-
est title in Gods sight, whatsoever
titles else we be born to in the world.
At Gods beck we escape or perish.
His mercy may save us: his justice
may condemn us. What happinesse
then can we look for, but from his
election? The price of our redemption
is the blood of Christ. He is Gods *Joh. 1. 29.*
Lamb, that must take away the Worlds
sin. Him God would not give for
the Angels that were false. Him he
did give for men that had offended
him. What is the reason why Men are
more happy then Angels? Why Christ
dies for Men, not for Angels? Gods
choise. And is not that the reason why
one man rather then another shall be
saved by his death? Questionlesse it
is so. When Christ is dead for us, how
comes the merit of his passion to be
applied to us? We are dead in sins,
and cannot stretch out our hand to take
it, nor open our mouth to feed on it.
As men in a trance must have their
mouths opened, and hot water put in
by others: so must we have Christs
passion applied unto us by Gods Spirit.
And how comes Gods Spirit to apply

H

it

it to one soul and not to another, but because God hath chosen the one and not the other? This kind of proceeding doth much illustrate the glory of God. Had God chosen all, election had been a common favour: And common favours are lightly set by, when peculiar priviledges are highly rated, as betokening more love in the giver, and bringing more profit to the receiver. If there were any thing in those whom God chuseth, more then in others, the choise would not tend so much to Gods glory as to Mans. The honour would not be the Electors, but theirs that are elected. But that favour that proceeds from pure election, redounds altogether to the glory of the Electour. Thus is Gods glory most promoted by the freeness of his own choise.

But why should this free choise of God offend the sons of men? What means the lowing of the Oxen and the bleating of the Sheep? Many things are objected against Gods liberty shewed in his choise.

Obj. 1.

First, it is muttered that this choise is injurious to such as are rejected, who by this means are made uncapeable of eternall happiness.

Answ.

I answer, That it cannot be injurious to any, because God is most free. If a King may receive what servant he will, and refuse whom he please; raise whom he list, and neglect whom he please; shall God be held injurious because he neglects those whom he was not bound to receive? We gather one flower, and neglect another. We chuse one friend, and refuse anothers friendship, as we please our selves. Yet are we more obliged to our fellow creatures, then our Creator can be to us. God then is bountifull to such as he receives, but cannot be injurious to such as he refuseth.

Furthermore, God considers both corrupt in *Adam*, false from their integrity, and lyable to his wrath, and eternall condemnation; so that he might justly have rejected both; and how then can he do wrong in rejecting one? When *Pharaohs* servants had both deserved death, what wrong could he do to him that was hanged in pardoning his fellow? A malefactor hath no cause to complain of his deserved punishment whatsoever favour be shewed others. It is free for God to shew mercy, & execute justice.

Obj. 2.

Secondly, It is objected that this derogates infinitely from Gods mercy, which would be far more glorious if it were extended to all men, and if all had been chosen to eternall happinesse.

Answ.

To this objection many solid answers may be framed.

1. We say, that Gods mercy is sufficiently shewed in saving those whom he chuseth. He might in justice have condemned all men, and therefore it was abundant mercy in him to chuse any to eternall happinesse.

2. We say further, that if God should have had pity upon all, and taken all, it had been no election at all. He that refuseth none, chuseth none. It is one thing to pick and chuse: another thing to take all, and put by none.

3. We say God is just as well as mercifull. Now if God should have elected all, he had lost the occasion of shewing his justice upon the sons of men, which could never have been redeemed again, unlesse God should alter his resolution and change his decree, which is impossible.

Lastly, why do not these objections

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John Aynworths Booke
April 20 day 1669

consider, that if this reason taken from the extending of Gods mercy to the uttermost bounds were good, they must be forced with *Origen* to bring in the Devils too into heaven, to leave hell empty, and to make our Saviour false of his word: who affirmeth expressely, that there are some sins which *shall not* Mar. 12. 31. be forgiven, neither in this world, nor in the world to come? Well may Gods mercy then be sufficiently shewed, though some be left for patterns of his justice.

Thirdly, We hear men objecting, that the means of salvation are made frustrate by this doctrine of Gods particular choise. And that it is in vain to preach the Gospell, if our salvation depend upon Gods election: for as much as it will be unprofitable to the most, who are refused. Obj. 3.

To drive out one nail with another, we aske why men do not reason so in temporall things? Why do they not say, I shall be rich if God have so determined: what need I labour? And if it be otherwise determined, I labour in vain? Why do they not say, I shall live long, if God have so decreed, and not otherwise? What need I eat? Answ.

Why do they not conclude, I shall recover of my sicknesse, if God have so appointed; and what need I take Physick? Unlesse they think that he without whose providence not a sparrow falls to the ground, take no care what becomes of mens lives or estates. Yet because this stopping of gaps in Divinity is but half satisfaction: We answer further, that our salvation depends primarily upon Gods choise, but not upon it alone. God that hath chosen us, hath kept his counsaile to himself, but hath appointed certain subordinate means to bring us to the assurance of our salvation. Even as in our temporall states God doth not acquaint us who shall be rich, and who shall be poor, but appoints us to labour, and to commit the success to him: so for our souls, God keeps his determinations to himself, but wils us to use the means, and to commit the event to him, not doubting of his favour, if we be not failing to our selves.

Obj. 4. Fourthly, This is said to be a doctrine that maintains security, impiety, lasciviousnesse; and overthrows prayer and watchfulnesse. For what need

need he to pray, or watch, or forbear
evill, that cannot but be saved, what-
soever he do, because he is chosen to
eternall life?

We answer, 1. That we must pray *Ans^w.*
and watch as much as if our choise
were uncertain to us: So *St. Paul* in a *Act. 27. 24, 31.*
like case reasons, that although God
had promised him the lives of all that
were with him in the ship, yet they
could not be safe, if they let the ma-
riners go. Gods decrees may be com-
fortable to us, if we can by any
means come to know, that God hath
determined good unto us. But Gods
laws, not his degrees are the rule of
our lives. Was *David* wicked, because
he was sure of a Kingdome? Or
St. Paul carelesse, because he was sure
that a Crown was laid up for him
in the heavens?

2. We say, that such as know that
God hath chosen them are freed from
this base disposition and carelesse hu-
mour. For they cannot know it but
by the testimony of Gods Spirit gi-
ven unto them. And the same Spirit
which brings this comfortable as-
surance to them, makes them care-
full to please God; for he is a san-

ifying, as well as a comforting Spirit.

Use 1.

This point then first condemnes the doctrine taught by some of the Papiſts, (for many of them maintain the free-nesse of Gods choise) who suppose that God did chuse because he foresaw out merits. Though we had nothing in us then, yet God knew what we would have in us, and what service we would do him in after times, and in expectation thereof he chose us. But this is to derogate from Gods mercy in our election. That which the Heathen man speaks of such as mourne too much for the losse of their friends, and use to reckon up the comforts they had by them to increase their sorrow for the want of them; *This is not the part, saith he, of a friend, but of one that loves himself*: The same may be said of such a choise. It is not the choise of a friend, but of a self-lover. To chuse a wise, a loving, an able servant before an unfit one, is not properly to chuse, but to take one chosen by his own fittnesse before. Look how much there is in, or may be hoped of from the person elected, so much lesse is the grace and favour of the Electour. The

*Non est amici,
sed se amantis.
De Consol.*

Apostle

Apostle therefore opposeth grace and works in this matter of choise, *If it be of grace, it is no more of works; or else were grace no more grace: but if it be of works, it is no more grace; or else were work no more work.* By this means therefore they overthrow Gods grace and Gods choise at once, while they seek to give a reason of it, and to establish mans works.

Secondly, it condemnes the doctrine of the *Lutherans*, who make Gods choise to depend upon the foresight of our faith, and so by consequence our happiness to depend upon the use of our own will. But this is not to chuse neither, but to declare who have made themselves fit to be chosen. This is not to put a difference between man and man, but to see who would distinguish themselves. If *St. Paul* should aske again, Who hath separated thee, by this opinion; the beleever might answer far otherwise then *St. Paul* expected, and might say, I separated myself, for God saw that I would beleieve, when others would not, and therefore chose me. But *St. Paul* might well reply, Then did not God chuse thee nor separate thee, and therefore thou mayst not

Use 2.

not expect the happineſſe of Gods elect. Seeing we have no power in our ſelves to beleeve, how can God foreſee that we will do it, unleſſe he determine to give us grace to do it? Regeneration doth not work upon our Underſtanding only to ſhew us what we are to do, but upon our Will alſo, and principally to, too alter and reform it; which when it is done, our affections are altered withall, and we have not a power to beleeve put into us, but do actually beleeve. So that here is no room at all for faith foreſeen. There are two beggers that want means to live. Who can foreſee that one will build an Hoſpitall, and the other will not, unleſſe he determine to give him means to do it? So neither can there be any foreſight of faith in us, who are deſtitute of all power of beleeving.

Uſe 3.

Thirdly, when we look for an originall of our happineſſe, it teacheth us not to faſten our eyes upon our ſelves, nor upon any thing in our ſelves, neither upon our nobleneſſe of birth, nor riches of our eſtate, nor the wiſdome of our minde, nor any thing elſe in us, or atchieved by us; but to
cry

cry out with St. Paul, *God hath chosen.* When he chose us, we were not, and therefore he could see no good in us. As soon as we had any being we were altogether corrupt, and therefore he could not foresee any good in us. What if we be able to give no reason of Gods choise? No more could St. Paul that had been rapt up into the third heaven. And shall we think our selves wiser then St. Paul? So may we come within the censure that Prosper gives of some of his time,

We are not ignorant, quoth he, that there are some so inconsiderately presumptuous, and so proudly arrogant, that what the chief teacher of the Gentiles, who was neither taught of men, nor by man, but of God, confesseth to be far remote from, and high above the measure of his knowledge, they dare rashly to style a false

Non ignoramus esse quosdam tam inconsiderata presumptionis et tam superbae arrogantiae, ut quod praeceptus Magister gentium, non ab hominibus, neq; per hominem, sed divinitus eruditus supra mensuram scientiae suae longe et alto remotum esse confessus est, audeant falsi nominis temerare doctrinam; et nihil illi occultum, nihil velint esse secretum, ubi Apostolus non quid sentiendum esset, aperuit, sed quid non scrutandum esset, ostendit. Prosper. de voc. Gent. l. i. c. 21.

Doctrine: and would have nothing hidden, nor nothing secret there, where the Apostle did not lay open what was to be beleev'd by us, but shewed us what was not to be sought after.

after. Though we cannot then give a reason of Gods choise, yet it becomes us not to deny it, nor the freeness of it, because there are many things true, which yet we cannot understand: so that the reason may appear to be not want of truth in the things, but want of capacity in us, or of revelation from God. Yea things may be true of which no reason can be given, and so may Gods choise of one, and not another. Sweetly doth the Father conclude,

Que Deus occultata esse voluit, non sunt scrutanda; que autem manifesta fecit, non sunt neganda; ne et in illis illicite

curiosi, et in istis damnabiliter inveniamur ingrati. Prosp. de voc. Gent. l. 1. c. 21.

Those things which God would have to be hidden, are not to be dived into: yet those things which he hath made manifest are not to be denied, lest we be found in the former unlawfully curious, and in the latter damnably ungratefull.

Use 4.

Fourthly, we are taught here to whom to ascribe the glory of our glory and happiness; namely, to God that hath chosen us to it. It becomes us to say with the four and twenty Elders, *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.* Otherwise we are

un-

unworthy of our vocation, and deserve to be numbred among such as are refused, if we be unwilling to acknowledge the liberality of Almighty God in chusing us. So great was this favour, and so little was there in us to move God to do it, that no thanks should be thought too much, that either our hearts could invent, or our tongues utter. It is fit in our prayſes not to begin at the conclusion with the happiness we hope for, nor at the middle with the comforts of soul and body we have here, but at the beginning of all comforts, which is placed in Gods freechoise. Thus may we rightly descend to the rest, when we have begun at the first and chiefest.

We have mounted up on high to find the Elector, and now we must dive as low to find the elected. The chuser is not so great, but the chosen are as mean. Hitherto I may fitly apply that of the Psalmist, *The Lord is high* Psal. 113. 4, 5, *above all nations, and his glory above* 6, 7, 8, *the heavens. Who is like unto the Lord our God: who dwelleth on high: Who humbleth himself to behold the things that are in heaven and in the earth? He raiseth the poor out of the dust: and lifteth the needy*
out

out of the dunghill : That he may set him with Princes ; even with the Princes of his people. Thus you have their meannesse in the words of the Psalmist: take it now in the words of the Apostle. The foolish things of the world, the weak things of the world, the base things of the world, and things which are despised, yea and things which are not. The Apostle would not have any man to be mistaken in them, nor to think better of them then they did deserve, and therefore thinks no words sufficient to set out their meannesse. The foolish things of the world, that

Stulta mundi, i. quos potentes et Philosophi stultos aestimabat. Haymo in textum.

Mar. II. 25.

Jam. 2. 5.

is, saith Haymo, Those whom great men and Philosophers esteemed fools. Philosophers counted them fools: Great men counted them weak: Noble men counted them base and despised, yea and meer nothings: yet God makes choise of them. Those then whom God chuseth to prefer, are lightly the lowest. So our Saviour confesseth to the praise of God, I thank thee O father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. St. James confirms it, and that with a proclamation, Hearken my beloved brethren, hath not God chosen the poor of this world,

world, rich in faith, and heires of the King-
dome which he hath promised to them that
love him? The auditours of our Saviour
Christ were for the most part poor :
The poor have the Gospell preached unto them. Mar. II. 5.
We find at his Sermons not the Scribes
nor the Pharisees, unlesse it be to en-
gale him in his talke. There we find
Joseph the Carpenter, and Mary his wife;
Peter and Andrew, James and John fisher-
men, and others of this rank. One
ground of Gods proceeding this way is
to crosse the world. His wisdom is coun-
ted foolishnesse by the world, and the
wisdom of the world is foolishnesse to
God : *That which is highly esteemed a- Luk. 16. 15.*
mongst men is abomination in the sight of
God. Wise, Rich, Noble personages
are deep in the worlds books, but least
in Gods. On the contrary, those
which are least in the worlds account,
as the foolish, the poor, the meanest
men ; these are often in greatest repu-
tation with God. Another ground is
a kind of equity, which though God
is not alwayes tied unto, yet for the
most part he doth observe. Such as
are miserable in this world, are made
happy in another world. And such as
are happy here, are made miserable
there.

Luk. 16. 25.

there. They are rare spectacles that are happy here and hereafter: and they are as rare that are miserable in both. *Abraham* gives this sentence to stop the rich mans mouth in hell. *Sonne* remember, that thou in thy life time receivdest the good things, and likewise *Lazarus* evil things, but now he is comforted, and thou art tormented. The birds that hide their heads in the winter, sing most merrily in the Summer: so those that through poverty and meannesse lie hid and unregarded in this world, lie closest with *Lazarus* in *Abrahams* bosome. A thing ground may be taken from civill policy. Princes use to raise the lowest that they may depend upon them alone, by whom they are raised, and be faithfull to them. So the great *Turke* hath his officers, that in all coasts of his dominions take up hopefull young children, and bring them up to make *Janizaries* to attend upon him. These he supposeth must be faithfull to him, because they know no country, nor kindred, nor father, nor mother; but all their welfare depend upon his favour. So may God well expect faithfulness from mean men that have no wisdom to shift for themselves.

selves, no wealth to rely upon, no friends to trust unto, nor any comfort but what they must expect from his mercy. And these he chuseth. These will promote his kingdome, only that they may rise with it. As it is noted of Leo the first of that name *Rainolds and Hart.* of the Bishops of Rome (though otherwise a good man) that he mounted up the sea of Rome to the skies, that himself might rise up with it. The last ground of this choise of the meanest may be Gods glory, which is much illustrated by the promotion of mean persons. God knows that by the choise of base men, who are destitute of all means of help and safety in themselves, his glory will be more manifested, then by the electing of famous men, who look for all felicity from themselves, and attribute all good things received from God, to their own wisdom, or their own deservings. And therefore he makes choise of the weaker. These will not commend themselves, or set out their own good parts, who have no wit to plot for preferment: no power nor wealth to make steps for a ladder to climb up upon: no nobility for which
I they

they should be honoured. It is manifest both to themselves and others from whence their glory comes: namely from Gods liberality in electing them. If God should set his minde upon great men, they should not submit to many mean offices that God calls them unto. Their spirits are too great. But mean men have not such high spirits nursed within them: but are more easily humbled. So that no particular reason can be given of Gods chusing one man rather than another, yet there may be many grounds of preferring the meaner before the mighty. For it doth much more set out the glory of God. Gods order is sweetly noted by Bernard, Gods Kingdome is granted in predestination: it is promised in vocation: it is shewed in justification: it is received in glorification. In predestination there is grace, in vocation power, in justification joy, in glorification glory. But if God had chosen the great ones, he had not shewed so much grace in chusing, nor power in calling, neither had they received so much joy in being justified, nor so great addition of honour in being glorified. They would have thought their condition somewhat

*Regnum Dei
conceditur in
predestinatione:
promittitur in
vocatione: ostenditur in justifi-
catione: percipi-
tur in glorifica-
tione. In præ-
dest. est gratia,
in vocat. poten-
tia, in justif.
letitia, in glo-
rif. gloria. Bern.
de verb. lib. sap.*

what bettered, but not clean altered.
The mean therefore are Gods choise.
So saith Basill of the Apostles who
were sent to publish Gods choise,
and to call such as he had chosen.

O counsaile truly high and
wisdomme immortall ! When
Christ did intend to teach
mortall men a strange mat-
ter, and a new opinion,
and an heavenly doctrine,
and sought for fit dispen-
sers of such instructions, he
despised the Cities, he
made no reckning of po-
pular States, he refused the
governours of Kingdomes,
he detested the power of
rich men, he hated the
eloquence of oratours, he
despised not for the tongues
of Philosophers : he passed
through the nations, and
neither chose their war-
like preparations, nor the
dexterity of their hands,
nor the swiftnesse of their
feet. But why do I reckon
of humane helps ? Suf-
fering the ranks of Angels

Ὡς τῶς μεγάλης βαλῆς ἀληθῶς, καὶ
ἀθανάτου σοφίας. πρᾶγμα ξένον
καὶ δόγμα νέον, καὶ πολιτείαν ἐξ
οὐρανοῦ παιδεῦσαι τὸς ἀνθρώπους
βυλόμενοι. καὶ τὸς τοιούτων δογμα-
των ὑπέρτας ἀναζητῶν, παρέβλε-
πε πόλεις, παρεργάζατο δήμους,
παρεπίμψατο βασιλείας ὑπεργίαν,
ἐβδελύξατο πλῆθος δυναστείας,
ἐμίσητε κρέπεις ῥητῆραν, οὐκ ἐπ-
εύξατο γλῶσσης φιλοσόφων, περὶ
δραμεν ἔθνη, καὶ ἔτε ὅπλων
ἐδρασκόντων, ἔτε χειρῶν ἐυτεχνί-
αν, ἢ ποδῶν ὁρίε δρόμον ὁξύτητα
καὶ, τί τὰ ἀνθρώπινα καταλέγου
πλεονεκλήματα ; τὰς τῆς ἀγγελῶν
τάξεις ἐν ἡσυχίᾳ μένειν ἐαίρας,
λιμένας καὶ ποταμούς καὶ αἰγιαλούς
καὶ ἐρασμένα παρήρχετο, παρὰ τῶ-
των δυνάεως τὸς τῆς δογμα-
των ὑπέρτας βυλόμενοι. καὶ πα-
ριστάμενοι παρεκάλει λέγων, δεῦτε
ὁπίσω μου καὶ ποιήσω ὑμᾶς ἀλιεῖς
ἀνθρώπων ὑμᾶς, ὅσοι, θηράσων
ἐλήλυθα ἀλιεῖς, ἢ βασιλεῖς ἐπι-
ζητῶ. ταύτας ἢ δυνάεας προσέ-
ποιμα. Basil. Sel. in illud, Venite
post me.

to enjoy a perpetuall rest, he goes about the havens and rivers and shores, determining to take from thence ministers of his heavenly doctrine, and standing by exhorted them saying, Follow me and I will make you fishers of men. I come, saith he, to fish for you : I seek for fishermen, not for Princes : I perswade mariners, not Potentates. Thus God made the great ones of the world, that afterwards should be converted, indebted to poor and simple men, by whose Ministry God brings them to the knowledge of his truth, {which they by all their greatnesse and wisdome could not attain unto. And this St. Augustine wonders at, Our Lord Jesus Christ, saith he being willing to pull down the pride of highminded men, did not seek the fisherman by the Oratour, but gained the Emperour by the fisherman. Cyprian was a great oratour : but Peter was first a fisherman, by whose meanes afterwards might beleieve not only the Oratour, but also the Emperour. That which is true of the choise of these men to their Apostleship, is as true of Gods choise of men to heavenly happinesse. And therefore the same Father elsewhere brings in God as it were sitting upon his throne, and making king

*Dominus noster
Jesus Christus
volens superbo-
rum frangere
cervices, non
quaesivit per o-
ratorem piscato-
rem, sed de pis-
catore lucratus
est imperato-
rem. Magnus
Cyprianus ora-
tor : sed prius
Petrus piscator,
per quem postea
crederet non so-
lum orator, sed
et imperator.
Aug. in John
Tract 7.*

king his choise out of all sorts of men standing before him. If I should

chuse the Senatour, the

Senatour would say, My dignity is chosen. If I

should chuse the rich man, the rich man would say,

My wealth is chosen. If I

should chuse the Empe-

roure, the Emperour would

say, My power is chosen.

If I should chuse the O-

ratour, the Oratour would

say, My eloquence is

chosen. If I should chuse

the Philosopher, the Phi-

losopher would say, My

wisdome is chosen. Put these proud ones aside a

little. Give me that same fisherman first. Come

thou poor man, follow thou me. Thou hast no-

thing: thou knowest nothing: follow thou me. I

say thou poor Idiot, follow me. The same is

delivered more briefly elsewhere by the

same Writer, The Sena-

tour may glory in himself:

so may the Oratour: so

may the Emperour: but

the poor fisherman can

glory in none but in Christ.

*Si eligerem Senatorem, diceret Sena-
tor, dignitas mea electa est. Si eligerem
divitem, diceret dives, opulentia mea
electa est. Si eligerem imperatorem,
diceret imperator, potentia mea electa
est. Si eligerem oratorem, diceret
orator, eloquentia mea electa est.
Si eligerem Philosophum, diceret
Philosophus, sapientia mea electa
est. Interim differantur superbi isti.
Da mihi prius istum piscatorem.
Veni tu pauper, sequere me. Nihil
habes: nihil nostri: sequere me. Idiota
pauper, sequere me. Aug. de verb.
Dom. ser. 59.*

*Potest Senator gloriari de semet-
ipso: potest Orator: potest Impe-
rator: non potest nisi de Christo
Piscator. Aug. de. ver. Ap. ser. 27.*

Use 1.

Thus you see Gods choise: now how usefull this may be to us appears in many particulars.

First, It concernes the Ministers, and teacheth them not to be servile to great men. Adulation becomes not them: Flattery should be far from them. God respecteth the poor most. Their safety is not to be neglected, whom God cares for. Gods Ministers must not regard earth more then heaven. Worldly pompe must not affect them. The meanest in their charge must be tended by them, as well as the greatest. The four living wights in the *Revelation* are taken for the Ministers: and the four and twenty Elders for the people. The four living wights have between them four and twenty wings. The Minister must have a wing for every member of the Congregation. The shepherd is so far from neglecting the meanest sheep, that he puts no difference: nay, he is most tender over the sick and weak. So must the Ministers bend their labours that way where there is most hope of successe, even to the meanest among whom God hath most choise. Hope of preferments and by-ends, may tempt the Ministers as well

Revel. 4. 8, 10.

well as other men to look after great men : but piety teacheth them not to neglect the meanest. To such I may give counsail, as *Jeremiah* did to *Baruch* in his dumps, *Seekest thou great things for thy self? Seek them not.* Gods Ministers must be like God himself: no respecters of persons. Where they may expect most fruit, there they must be most painfull. So shall their labours not be spent in vain, but much comfort will arise out of them.

Secondly, It calls upon great men not to condemn mean ones. They may have a greater patrimony in heaven then richer men, yea peradventure then those that condemn them. It savours too much of pride to object poverty to any man. To set by the poor, and give place to the rich, is to be partiall in our selves, and to be judges of evill thoughts. He that will be recompensed in the resurrection of the just, when he makes a feast, must not invite the rich, but the poor. These are our brethren, as *Augustine* observes, even by our own profession in the beginning of our prayers, when we say, *Our Father. Rich men, saith he, and Noble men according to the flesh are here*

Use 2.

Jam. 2. 4.

Luk. 14. 12, 13.

admonished, when they become Christians

*Admonentur hic divites, vel genere
nobiles secundum seculum, cum
Christiani facti fuerint non superbire
adversus pauperes et ignobiles,
quoniam simul dicunt Deo, Pater
noster; quod non possunt vere ac
pie dicere, nisi se fratres esse cog-
noscant. Aug. de serm. Dom. in
Monte. l. 2. c. 8.*

not to insult proudly o-
ver poor and mean per-
sons, because they say
both to God with one
breath, Our Father:
which they cannot truly
and religiously say, un-
lesse they acknowledge
themselves to be Brethren.

Those whom God hath chosen, and
advanced, men must not contemne.
Such as are bred of poor parents, when
they are preferred by the favour of
Princes, are not contemned by sub-
jects, but as highly honoured, as if
they had been nobly born. Neither
must we contemne those whom God
prefers, how mean so ever they be in
birth or in condition. They may be
greater in Gods bookes then we.

*O gravis nimi-
rum et lugenda
conditio! Pauper
Beatitudinem
emit mendicita-*

*O heavy and lamentable condition! saith
Salvian. Poor Lazarus purchased happiness
by his beggerlinesse: the rich man procured
punishment by his riches.*

te, dives supplicium facultate. Salv. contra avar. lib. 3.

Use 3.

Thirdly, It calls upon mean men for
great thankfulnesse. Their spirituall
exal-

exaltation absolutely considered requires as much : but much more being compared with the rejection of them that are rich. This made the Virgin Mary the more affected with Gods goodness towards her, because he had neglected many greater : *He hath put down* Luk. i. 52, 53. *the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.* Their poverty brings no profit unto God: but his election is very profitable to them. God hath kept the glory of his choise unto himself: but all the benefit of it he hath afforded to them. They have no reason to envy him this glory, from whence comes so great riches unto themselves. The honour of a peaceable government belongs unto a King: but the profit of it is divided amongst the subjects. They were utterly unworthy of the benefit, if they should deny their Prince the glory of it. Our benefit which comes to us by Gods choise, is far greater then any temporall priviledges or commodities, and therefore we are worthy of the severest censure, if we grudge God the glory of it. See *David's*

vids affection : When God had called him from following the Ewes with young to be King of *Israel*, ſee how he admires at it, *Who am I O Lord God and what is my houſe, that thou haſt brought me hitherto ?* He thought no praise too great for God that made a Shepherd a King. What praise then ſhould we think too great for God, that hath made ſilly ſinners glorious Saints ? Our hearts, our tongues, and all we have are too little to acknowledge ſo great kindneſſe.

Uſe 4.

Laſtly, all men are here to be perſwaded to reſpect fooliſh men, mean perſons, and poor men. They provide all things needfull for themſelves, becauſe they are not able to provide for themſelves. Theſe are they whom the world ſets lightly by : yet theſe are they, that are oftentimes deere to God then richer men. They may want worldly comforts more then we do, but in heaven they may looſe for as great a portion as we, as being heirs of the ſame promiſes. Let us then further their comforts, and joyne with God for the eaſing of their ſorrows. *Ced did not chuſe,* ſaith *Auguſtine* ther

ed Augustine, Rich men, nor powerfull, to com-
 munit the secrets of his word unto them; but
 heiber shepherds, as the Patriarchs and happy
 David, or fishermen, as blessed Peter, and
 the best of the Apostles: These men God
 made of mean ones great in grace:
 and not only means of good to the
 ages wherein they lived, but of com-
 fort to future ages. We fare the bet-
 ter for such things as God revealed un-
 to them. We know not how much
 good the poor among us may do, both
 to the present and future ages. They
 have often rich gifts of mind that are
 poor in purse. The Magistracy and
 Ministry can shew many worthy
 thoughts that came out of Cottages. It
 comes us then to make much of the
 poor, because God picks most out
 of these, and much good may come
 of them, both to us and to others.
 and thus much for the election of Gods
 chosen ones.
 Now follows the end that God aims
 in such an election.
 The end is set out largely by the
 apostle. To confound the wise. To con-
 found the things which are mighty. To bring
 forth things that are. How can it be
 otherwise but that rich men and wise
 men

Non elegit divi-
 tes Deus, non
 potentes, quibus
 verbis sui secreta
 committeret: sed
 aut opuliones,
 sicut Patriarchas
 et beatum Da-
 vid, aut pesca-
 tores, sicut bea-
 tum Petrum,
 vel reliquos A-
 postolos. Aug.
 de Temp. ser.
 225.

- men should be confounded when they shall see poor and ignorant men partakers of eternall happinesse; and themselves deprived of all hope of that happinesse which they have long and studiously sought after? Hence are we taught that by means of the lowest of men God useth to overthrow the power and wisdom of the greatest. God did confound the power and wit of *Pharaoh* and all *Egypt* by lice and such other vermin, as the ten plagues of *Egypt* can testifie. He confounds the army of *Benhadad*, and the two and thirty Kings that were with him, by the servants of the Princes of the provinces. Thus a Serpent that creeps upon the ground deprives *Adam* and all his posterity of all their happiness. Which had been utterly lost, if God had not sent the seed of the woman to break the head of the Serpent. Thus Serpents kill and slay the host of *Israel*, whom the enemies could not hurt. Thus a brasen serpent heals those that were stung, whom all the Physicians art could not cure. Thus *Moses* rod divides the furious sea. Thus spittle and clay do that which neither skill of Surgeons, nor power
- 1 King. 20. 14,
16.
Gen. 3. 1.
Num. 21. 1
Exod. 14.

at Kings could do; yea which was ne-
 ver done before from the beginning of Job. 9.
 new world; they open the eyes of one
 born blind. Thus a poor woman speeds Judg. 9.
Himelech a mighty King, and sends
 him going with a peece of a millstone,
 whom armed Souldiers feared to come
 near. Thus a stone flung out of a sling 1 Sam. 17.
 by the hand of a youth kills *Goliath*
 the Champion of the *Philistims*, and
 the terrour of *Israel*. Thus the sound Josh. 6.
 of Rams hornes blowes down the wals
 of *Jericho*. Thus poor fishermen make Act. 4. 16.
 chief Priests and Scribes almost at their
 wits end by their own confession, so
 that they know not what to do. Thus
Moses a poor sheep-keeper troubles
Pharaoh and all the Kingdome of *Egypt*:
 and brings out *Israel* in despite of
Pharaoh and all the power of *Egypt*.
 A glorious work wrought by a mean
 man, which a great Army could not
 have done. This was the finger of
 God. Thus *Abraham* a stranger on Gen. 14.
 earth, a sojourner, and one that dwelt
 in tents, overthrows four Kings and
 their Armies. Thus *Jeshua* the ser- Josh. 12.
 vant of *Moses* overthrows a multitude
 of *Canaanitish* Kings in a little space:
 and takes their strong cities and over-

runs their countries, and gives them to the people of God in possession. So easily doth God expell the Idols and Idolaters out of *Canaan*, that none but God himself might be served in the holy Land.

Gods preparations are like his proceedings. He hath planted some qualities in the meanest which do exceed the strength of the greatest. These he hath planted for rods to scourge the greatest withal and the proudest. A little vermin carries a sting to kill a mighty man withall. He need but touch him, and he dies. A little arrow a great way off murders a hugh stagge: and there is no flying from it. He may flie from men, from dogs, from horses, but not from death. His wound runs with him. In many things the brute beasts goe beyond reasonable men. Whose sight can reach so far as the Eagles? Whose nose so far so as the bloud-hounds? No wonder if God scourge wise men by fools, and confound great ones by mean, that can do it by dogs, and by silly vermin if he please. *Herod* in all his pride and royalty cannot flie from silly wormes. These eat him alive, that use not to

A^ct. 12. 24.

to devour others till they die. Where are
So how his Physicians? Where are his
and Chirurgeons? Where are his men of
one war? Can none of these by skill nor
the force drive away a few wormes from
the carcase of a King? So it seems.
ro. For Herod must be a quick coarſe.
na. Where is mans nobility? where is
ce. his policy? where is his greatneſſe,
he that cannot free him from thoſe crea-
the tures that mans foot could conſume
ttle in a minute, if it could come at
gh. them?

uch But beſides the naturall and imbred
re. qualities of weak creatures, when
and God purpoſes to make uſe of the mea-
may ſt to confound the greateſt, he can
ſes. increaſe their naturall quality mira-
uns. culouſly. As the corn that goes ſingle in-
ute the earth comes forth with a happy
men. and plentiful increaſe: ſo the qualities
the meaneſt men, yea of meaneſt crea-
the tures, of molehills are made mountains,
God when God hath ſome great work to
con. do by them. Thus by way of bleſſing,
n do when God purpoſeth to reward *Jacob*
he for his hard ſervice, and to tranſlate
roy. *Abans* cattell with his children to
mes. *Jacobs* poſſeſſion, how ſlight a matter
to. is it? A few pilled rods caſt before
de. the

Gen. 30. 38. 39. the sheep in the gutturs make the cattell bring forth speckled sheep in abundance : and by virtue of a former contract made *Laban* poor and *Jacob* rich. Nature peradventure might have done something, working upon the phantasie of the Cattell, but Gods blessing strangely increaseth the power of nature and *Jacobs* portion. And thus by way of cursing, a mad fellow esteemed by the Captaines, whispering something in the ears of *Jehu* procures a strange alteration in the Kingdome of *Israel*, as the deposing of *Joram*, the death of *Jesabell*, the slaughter of seventy of *Abahs* sons, and all his kindred, the murder of two and forty of *Abaziah* brethren, the destruction of all the worshippers of *Baal*, and the rooting of *Baal* out of *Israel*. It was much that an uproare should rise on so light ground : but almost incredible to find so many alterations.

2 King. 9. & 10.
chapt.

Besides the naturall and encrease of gifts of the meanest creatures, when God hath a purpose to pull down the strength and pride of great ones, he lessens their force, and pulls down their spirits, that they may easily be trodden under foot of the weakest. When God

pur

purposeth to scourge *Samson* by those *Philistims* whom he had often conquered *Judg. 16.* before, he takes his strength from him, and then *Samson* becomes a prey to his enemies. His wit was overcome by a silly woman, and his strength by those that had been conquered by it. The men of *Jericho* that had strong wals to enclose them from the *Israelites*, yet when they had heard of the great things that God had done for them in the Countries about, their hearts melted, *Josh. 2. 11.* and there remained not any more courage in any man. God dismayes the men of *Jericho*, that the *Israelites* may have the more easie victory. That this Gods doing appears by *Moses* swan-like song, who was best acquainted with Gods courses, *How should one, Deut. 32. 30.* saith he, chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? Strange it is to see how weak great men are, and how foolish wise men are, when God hath a purpose to confound them. He that gave them wit and strength, can take them both away, when they abuse them, and he intends to bring some great judgment upon them to the utter desolation of
K their

their estates, and destruction of their souls and bodies. And if God do none of all these, yet he hath many suddain accidents at command to inflict upon men in the midst of their jollity, which neither their wisdom can foresee, nor their power prevent. And this is done lightly by the meanest of the creatures. The Popes themselves that insult so proudly over Kings and Princes, have had wofull experience of this conclusion, and have sealed it with their unexpected ruin. Pope *Adrian IV.* was killed with a flie which got in his throat. None of the Physicians could get it out again. So a small flie makes an end of a great Pope. *Urban VI.* scap't no better, who in his malice had tyed up some of his Cardinals in sacks, and cast them into the sea to feed fishes. This tyrannous Pope caught and fell off his mule, as he stumbled in the street, and took his death wound, whereof he dyed within 27. dayes. So little an occasion as the trip of a mule layes the glory of an insolent Pope upon the ground. *Absalom* the proud and rebellious son of *David* riding under an oak is hanged by the hair of the head: none of his followers offer

*Bal. de vir.
Pont. Rom.*

*Serves French
Invent.*

2 Sam, 18.

to take him down, till *Joab* and his youngmen make an end of him. *Ahab* 1 King. 22. the wicked King of *Israel*, the bane of *Naboth*, and the usurper of his vineyard, is killed by an arrow shot by he knows not whom, coming from he knows not whence. So that his disguised apparell though it saved him from the sword of the *Syrians*, yet it could not save him from an arrow shot by one that little dreamed of killing of a King.

Thus we see that God confounds the wisdom, the power, the greatness, the riches, the honour, the nobility of the greatest men upon earth by some small and contemptible means, to pull down the pride of the sons of men. Hence then may we read to the greatest a lecture of vigilancy, and a caveat to take heed of security. No place so secret that can hide from Gods judgments. No time so quiet and free from commotions, that can secure us against a thousand evill accidents. In the night when we lie quiet in our beds, thieves may break in, and murder us: fire may begin within, and devour our lives and substance. The least creatures have some stinging qua-

Use 1.

lities, whereby they are fitted to be executioners of Gods wrath againſt mighty Princes. Great men thing themſelves ſafe in their palaces. But how ſoon can God ſet fire on them? They think no man dare make known their ſecret ſins, nor reveal their hidden wickedneſſes. But often doth God bring their works of darkneſſe to light by the meaneſt of their ſervants, and the moſt contemptible of their attendants. Let not them truſt to their wals, nor to their wealth, nor to their power. God fears not their greatneſſe : and he can ſtir up mean men to courage, ſo that they ſhall not fear the frowns of the mighty, but ſhall lay open their ſecret crimes unto the world, when God will come into the liſts and execute judgement upon the mighty.

Uſe 2.

Secondly, Great men are here taught not to contemn mean ones, nor to deſpiſe the loweſt among the ſons of men. Some way or other there is whereby the leaſt things may work ſorrow to the greateſt. Flies, and frogs, and lice diſturbe *Pharaoh* the mighty King of *Egypt*, and come into his bed-chamber without the Kings leave, but ſent by

a greater and a divine authority. No shift had *Pharaoh* to rid his Kingdome, nor himself from these incombrances. And indeed there is no shift that great men have to avoid the fury of mean things but by turning away the anger of the most high God, who is Lord of hosts, and in his displeasure serves himself of the lowest things to pull down the greatest men. For as in a clock or a jack, the first wheel moving moves all the rest; and if it stand still, the rest move not: so in the world, if God stir not against us, the creatures are quiet; but if he once pitch his tents, and set himself in battell array against us, then all the creatures, even the least, are up in armes, ready placed in their ranks to confound those whom God determines to ruine. But if they be once truly reconciled to God, then need not the least to fear the power of the greatest: much lesse need the greatest to fear any mischief from the least. Otherwise the least Bee hath a sting to anger a King; and the poorest must not be set light, for by them can God confound the mighty.

Thirdly, It teacheth all men to give glory to God, when they see great men

Use 3.

2 King. 20. 7.

1 Sam. 17:

and wise confounded by such as are of no reputation. Or when they finde great impediments removed and taken out of the way by little things, and such as men make no account of. Peradventure some great disease that threatens not only pain and grief, but death it self to the whole body, is taken away like *Hezekiahs* sore, with a lump of figs. This is Gods doing. Peradventure some great *Goliath*, challengeth and terrifyeth the whole hoast of *Israel*; and some *David* contemned by him, overthrowes him. Let God have the glory of it. Peradventure some evill members in a Kingdome great in estate and policy, seek the ruin of it: and God prevents their designs by the means of men of low degree, and far beneath them both in estate, and understanding. God looks for the honour of it, and that the safety of the Kingdome should be attributed to him. Peradventure in the Church some great Clerks may prove great hereticks or Schismatics; and raise factions and divisions, which may indanger the Church it self. If God by others of meaner learning and parts, overthrow their heresies, reason good that God should

should have all the glory. God doth often make choise of weak instruments to work by, that he may be known to be the author of the good work, and that his power may appear in the weaknesse of the instrument, and the homage and honour of every glorious action may be attributed unto him who is the King of glory.

Lastly, hence may we learn in all difficulties, especially such as the policy or might of our adversaries plunge us into, to depend upon God, through whose providence great ones are brought low by mean instruments. No means are ever wanting unto God, who can make means : and such means as we look not for, even the smallest accidents to overthrow our greatest enemies. Their secretest plots are known to him. Their wisest designs he can overturn by foolish instruments to their greater confusion. Men meet with many difficulties in closing with their enemies. They fall short of them sometimes in power, sometimes in policy. God is omniscient, and omnipotent. Where he undertakes the work, all is easie. It proceeds with facility, which otherwise would prove a work of

Use 4.

great difficulty. Without this dependence there is no safety to be had in the world. There is no man so wise in his own conceit, but another may overreach him. There is none so great, but another may prove greater then he. But suppose a man that were every way both the wisest and the greatest in the world, yet were he far from a sure estate; because he is infinitely short of Gods wisdom and strength, who can put matter enough into such weak and simple ones, as he skorns to look upon, utterly to overthrow all his prosperity. Happy is he then, whether great or small, wise or foolish, that depends on God alone, for he shall be safe in the fall of the mighty ones.

Hitherto we have passed through the sea of Gods election: now we are to come to the haven of Gods glory. We have heard the persons largely described, and finde them for the most part to be the meanest. Now let us touch upon the impulsive cause, which might move God to make choice of such, as it is delivered in the conclusion of the text:

That no flesh should glory in his presence.

That

That they who glory in their power, or in their policy, may perceive their own weaknesse, and may be driven to acknowledge, that without God they have nothing, they can do nothing, when they see the Kingdome of heaven opened by God to weak and simple persons, and shut against them. Neither doth the Apostle say, That *these great ones* may not glory in his presence; but, that *no flesh* may. And surely by this means all glorying is excluded from all men in the world. The great and wise ones have no cause to glory, because though they have great portions in this world, yet they are not often called to glory in the world to come. The poor and simple have no cause to glory, because though they be called to happiness in heaven, yet they are but foolish and mean persons here. The former could not attain happiness by their wit. The latter could not attain to it of themselves for lack of forecast. Thus is all occasion of boasting in the sight of God taken from all flesh, and all the glory of our happiness left for God, by whose grace alone, and not by any thing in us we are brought to eternall felicity. So are we taught by *Fulgentius*,
God

Unus Deus est
qui gratis et
vocat prædesti-
natos, et justifi-
cat vocatos, et
glorificat justifi-
catos. Fulg. de
præd. ad Mon.
lib. 1.

Plena potestas
quæ est, nisi
sola divinitas
Fulg. de pass.
Dom. ad Tral.
lib. 3.

God, saith he, alone is he that freely bot-
toms such as are predestinate, and justifies
such as are called, and glorifies such as are
justified. All power of creatures is but
weaknesse, that God may have all the
glory who hath all the power. For as
the same Father affirms, Fulnesse of power
is to be found in none but in God alone. To
draw this particular then to a generall
here the Spirit of God by the mouth of
St. Paul informes us, that

God by his providence so rules all things, that
the glory of all in the end shall returne
to God.

He is the first mover of all, and therefore
fore will move all to his own honour
at last. This course God observes in the
particular promotions of particular
persons. He raiseth David from a forer
shepherd to a mighty King. And David in
his generation exceedingly honoured
God, and promoted the cause of religion
on. God rent the ten tribes from Rehoboam
boam, and gave them to Jeroboam. Although
though Jeroboam had no care to honour
God, yet by this rent did God honour
his justice in plaguing Solomons idolatry
with the losse of many subjects upon
his posterity, fulfilling the curse
threatned

threatned against idolaters in the second Commandement in punishing the sins of the parents upon the children. but God raiseth *Jehu*, and of a Captain in *Israel*, makes him King over *Israel*. By this means God honours his name, and aids *Israel* of two enemies, *Ahab* and all his posterity, and *Baal* and all his worshippers. *Jehu* at Gods command riddes them all out of *Israel*. Whatsoever be the means of our preferment, all the glory of it belongs unto God. As it is in some mens peculiar preferments, so is it in common favours. Consider the *ravens*, saith our blessed Saviour, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. Neither doth God feed the ravens alone, but all other creatures also, as the Psalmist acknowledgeth, These wait all upon thee, that thou mayest give them their meat due season. That thou givest them, they gather: thou openest thine hand, they are filled with good. Though men will not acknowledge it, yet their Corne, and Wine, and Oil, their silver and gold are of God. Neither is it otherwise in politicall affaires. God takes the main stroke in all popular mutations unto himself. The *Egyptians* must become subject

Luk. 12. 24.

Pf. 104. 27, 28.

Hof. 2. 8.

Iſa. 20. 4.

ject to the *Aſſyrians*, but the glory of it must not be given to their strength for God himself hath foretold it, and appointed it. *Jerusalem* must be burned with fire, and the Citizens made slave to the *Caldeans*, but it is by Gods determination. Thus saith the Lord, Behold I will give this city into the hand of the King of *Babylon*, and he shall burn it with fire.

Jer. 34. 2.

Pſal. 78. 61.

2 Sam. 6. 9.

Lastly, so it is in Ecclesiasticall occurrences. The Arke of God must be carryed into captivity, but not because of the power of the enemies, but because God gives it into their hands for the sins of his people. God delivered his strength into captivity, and his glory into the enemies hand. The Arke must be brought back again from the enemies, but not by the force of the *Israelites*. For God sends judgements on the *Philistines*, and forces them to send back the Arke, and by directing it into his own coasts without a driver, manifests his own power and glory. So might the enemies see that without Gods permission they could not have taken the Arke being compelled by him to send it back again. Much more then in disposing of spirituall graces and eternall favours does God procure everlasting glory to himself.

of himself, as well as perpetuall felicity to
 his chosen. And therefore doth he chuse
 the meanest, not only to confound the
 mighty, but also to bring all the ho-
 nour to himself, and in the Apostles
 language, *That no flesh may glory in his*
presence. God can do what he list,
 when he list, without mans help, a-
 gainst all mans power and wit. It is all
 one to him whether he work with in-
 struments, or without instruments. It
 costs him never the more paines : nor
 the worke is never a whit the more
 difficult to his divine Majesty and Al-
 mighty power. The glory therefore of
 all good and glorious actions belongs
 not to the instruments, but unto God.
 In warlike victories the Captain hath
 not all the glory due to him, because
 he cannot fight without Souldiers and
 Weapons. But God can do that with-
 out means, which he doth do by means.
 He can convert men by the Ministry of
 the word : and he can do it without.
 So that all the glory of it must of ne-
 cessity be Gods. It was not the diligence
 of *Abrahams* servant, nor the forecast of
Abraham, that brought *Rebecca* to *Isaac*,
 but Gods overruling hand and provi-
 dence. His Angell directs *Abrahams* ser-
 vant

Gen. 24. 7. 27.

vant to the place appointed. Reason is then that he should refer all things to his own honour, that disposeth of all things at his own pleasure. And so much the rather because no profit comes unto God out of his actions. All the benefit of them is ours. We may be made happier by them, he cannot. The greater glory therefore is due to him, because all his works tend unto our benefit. His love to us requires that he be glorified by us. Nothing can be added to him to make him more happy. What can be expected lesse then but that that happinesse and perfection which he hath already, be declared and manifested some way or other in all the courses of his creatures?

Use 1.

This meditation puls down the pride of all the world, if it be well digested. One man swels because of his honours. Another is puffed up with his wealth and possessions. Another boasts of his stock and pedigree, and rips up the virtues of his predecessors that hath none of his own. Another brags of his wit and wise projects, and famous inventions. Another is lifted up with his valour, and the notable achievements and feats of war, that his hands have

have accomplished. Another triumphs
in prosperity, because of his magna-
nimity and courage in adversity, which
he hath outworn by his patience and
constancy behind him. All these are inju-
rious to God. They may boast as long
as they will, but God will lay their
honour in the dust, and set up the
trumpets of his honor in their confu-
sion. Such as will not give glory to
God, shall finde none themselves in the
end. God will take from them what
they arrogate to themselves, and turn
them all to his own praise.

The conclusion of all shall be this,
and teacheth us which is the true reli-
gion. It must needs be that which aims
most at Gods honour, and refers all to
the Gods glory. It must needs be that re-
ligion, that puls down all pride of man,
and attributes all the good that is in
him to God the giver. It cannot be the
religion of the Church of *Rome*, that at-
tributes a great deal to mans merits. It
cannot be our new Pelagianisme, or
Arminianisme, that ascribes too much
to mans will, and makes his eternall
happinesse to hang upon the doubtfull
and slippery turning of his own incli-
nation. It must needs be ours, which
sub-

ſubjects all to God, that reduceth every thing that good is, or comfortable to God, as the fountain. This religion ſuits beſt with St. Pauls words, and permits *no fleſh to glory in Gods preſence*. In this Religion let us live; in this Religion let us die, that we may be found in the number of Gods choſen, and joyne his glory to our everlaſting felicity.

Amen.

GOD

GODS CHOISE
AND
MANS DILIGENCE:

IN WHICH

Is explained the Doctrine of
free *Election*, and *Vocation*
answerable to it. Both of particular
persons: yet may be uncertain
to them for a time.

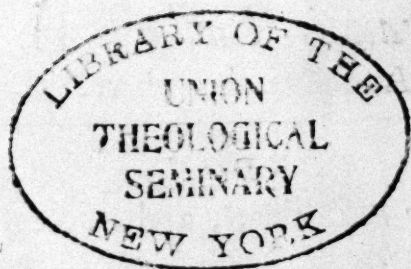
And the way of making both
certain upon Scripture grounds
DISCOVERED.

Deliverd in divers *SERMONS*
at *Christs Church Canterbury.*

By *Francis Taylor, B. D.*
And Preacher there.

LONDON,

Printed by *E. C.* for *G. and H. Eversden*
at the *Gray-hound* in *Pauls-church-yard*, 1654.





To the HONOUABLE

his reall Friend

Collonel *John Dixwell.*

SAlvian *one of the bo-
liest of the ancient
Writers, tels us, Liber*
est quispiam beneficio-
rum fœnore non grava-
tus : coguntur autem
omnes ipsa conscientia

L 2 sua

The Epistle

sua ad repensationem vicissitudinis, postquam esse cœperint debitores.

Contra Avarit. lib. 4.

Every man is free, that is not bound to pay interest for benefits received: but all are compelled even by their own conscience to requite benefits with the like, after they once become debtors. *But like for like I cannot give: What shall I then, what can I lesse do,*

Dedicatory.

do, then give a cordiall and
verball acknowledgement,
where I cannot render a
reall recompence? I am
encouraged by that of He-
liodorus, Gratitude viro
sapienti pulcherrimum
munus; multosque novi,
qui hoc donum, tan-
quam thesaurum, in ani-
mo reposuerunt. *Lib.*
Æthiopic. altero. Thank-
fulnesse is a most beauti-
full gift to a wise man;
and I have known many,
L 3 who

The Epistle

who have laid up this present in mind, as a treasure. True it is, the greatest praise for favours receiv'd by men is due to God, in whose hands are the hearts of men. Yet though the fountain be most to be eyed, the rivers are not to be slighted. Davids care spurs me on to gratitude, who acknowledges Jonathans love in his kindnesse to his posterity, 2 Sam. 9. 3, 7. I should be
very

Dedicatory.

very ungratefull then, if I should not acknowledge your kindnesse not only to me and mine, but also to many other godly Ministers in encouraging of us, and them in the work of the Ministry. Our concord in Canterbury in driving on the work of the Gospell, though we differ about Government, and our stout consent to maintain purity of Doctrine, as it may be exemplary

The Epistle

to other places, so it is
thoroughly known to you.
And I must acknowledge
in the name of my fellow
Labourers, that while you
were employed in the Ho-
nourable house of Parlia-
ment, you were the main
instrument of setting and
paying our means. I may
say with Ennodius, *Lib.*
i. Epist. 7. Quamvis non
in me ad florem venerit
matura facundia, et pres-
sus onere gratiæ solvendi
de-

Dedicatory.

ferar facultate; com-
mitto tamen cymbam
neam placido mari; quia
arum ab ingratitude
differt muta gratitudo.
Although I have not at-
tained to the height of
eloquence, and am over-
pressed with your kind-
ness, so that I want
power to requite; yet I
have adventured to put
my slender boat into the
calme sea; considering,
that a dumbe gratitude
differs

The Epistle

differs little from ingratitude. *I set before you Gods Choice, and shall pray to God to give you grace to use diligence to make your calling and election sure.*

And so desiring you to accept kindly of this small token of love and thankfulnessse, I commend you to God, and to the word of his grace which is able to build you up, and to give you

Dedicatory.

an inheritance among all
them which are sanctify-
ed, *Act. 20. 32.* So pray-
be that is

At yours Honours
service in the Lord,

Francis Taylor.

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2 P E T. I. 10.

*Give diligence to make
your calling and election
sure.*

IT is an infallible rule in the Schooles (dearly beloved in our best beloved Lord and Saviour) that the end which is ever last in execution, is alwayes the first in intention. The happy end of this unhappy life, is the happinesse of a better life. This is the last, this is the lasting felicity of Gods elect. This is the fittall, this is the perpetuall beatitude, that God hath chosen us to before the world, that God hath called us to in the world, that God will crown us with after the world. As it is the last in Gods execution, so let it be the first in your intention.

Give

*Give diligence to make your calling
and election sure.*

In this little world the Isle of Man the externall ornaments of the body are lively pictures of the internall inwardments of the soul. The eye of the soul is the Understanding: it guides all the faculties of the soul. The foot is the Will: it carries all the soul whither it please. The hands of the soul are the Affections: these bring forth as many severall actions in the life as the hands can shew artificiall operations in the world. The great world is like the little world. The variety of mens naturall estates is an evident expression of their different spiritual conditions. The world may be mustered in three rankes. The vantguard consists of such as are poor: this is a disease that most men complain of. The main battail brings forth those that have riches, but vex themselves as if they had none, and live in want, though they might live in plenty. The reareward holds those that are rich, and know they are rich, that live plentifully

and bountiffully according to their riches. Such is the variety of mens everall conditions in the Church. Some have no riches at all, but are wretched and miserable, poor and blind, and naked, meer luke-warme Laodiceans, time-serving formall Hypocrites. These are born in sin, and live in sin, and die in sin. The riches of Gods grace they have no share of, they are but baptized *Simon Magusses*. They have neither part or lot in this matter: for their heart is not right in the sight of God. Others have spirituall treasure, but they know it not. They vex themselves for want of apprehending that favour which they have. They live as uncomfortably in the midst of grace, as covetous men in the midst of riches. These say with *Isaiah*, *Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?* These pray with *David*, *Make me to hear joy and gladnesse: that the bones which thou hast broken may rejoyce.* Others have the riches of Gods grace, and know they have it. These are full of joy, as well as grace, examples of heedfulnesse and carefulnesse, patterns of piety and alacrity. These sing with *David*, *We will both lay us down in peace* and

Revel. 3. 17.

A&T. 8. 21.

Psal. 77. 9.

Psal. 51. 8.

Psal. 4. 8.

and sleep: for thou Lord only makest us dwell in safety. These ride in triumph over all worldly things with St. Paul

Rom. 8.38,39. *We are perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

The first condition is miserable.

The second is uncomfortable.

The third is admirable.

To those of the first condition, I say no more, but let them pray to be delivered out of their unhappinesse.

Those of the third sort I advise to praise God for their happinesse.

But those of the second estate whose comfort is the scope of these meditations, I must endeavour to perswade to the fruition of spirituall contentednesse. Set before your eyes some worldly *Nabal*, whose inheritance is called in question. See how he plots in his mind, goes to the Scriveners, consults with the Lawyers, spends his money, wasts his time to amend those errors that have tainted his Evidences. Suppose in me you hear St. Peter exhort

time

ting you to use the same diligence
to assure your eternall inheritance.

We are Gods labourers, we are Gods 1 Cor. 3 9:
building.

The builder first layes a foundation:
then raises the walles, and lastly se-
cures the whole building against all
tempests with a roof. So must I lay a
foundation in explication, build up
the wals with observation, and secure
all with application.

Use diligence.

The Greek word is originally de- *σπουδαζω*
rived from a word that signifies to *σπεύδω*
make haste. Diligence is neither slow
nor slothfull. The weight of the mat-
ter requiring hast commands diligence.
The cure of spirituall distractions is
not to be deferred. No time is to be
neglected, when the rents of the soul
are to be repaired. Scruples of con-
science must be suddainly removed.
They are not worth house-room.
A green wound is easily healed, but
time alone is sufficient to make it in-
curable. Those scruples that at first
might have been easily blasted, in pro-
longe of time may grow to such a flame,
M that

that no water can quench them. Health encreaseth by labour, but wounds and sicknesse grow by idlenesse. Haste therefore and diligence are requisite, where pangs of conscience are to be removed.

To make your calling.

Calling puts us in minde, how we come by all our happinesse. We are born miserable, our preferment comes from heaven. Judges are men by birth and Judges by calling: men from their parents, Judges from their prince. So we have our naturall parts from our parents, our spirituall grace from God.

And election.

ἐκλογὴ ἢ ἀπο-
κρίσις.

This word not only notes an accepting, but also a picking or chusing of some out of the midst of others of the same nature. So the gardner picks one flower to smell to, and leaves many as good. So the Gentleman walking in his orchyard gathers one apple to eat, and leaves many growing on the same tree. So God freely picks

out some vessels for honour, and leaves others of the same stampe in that earthly and miserable state wherein he found them.

Sure.

Make it firme or established. The house that totters must be ript up and repaired, till it stand fast against all winds. So must the soul that wavers be established with Gods promises against all assaults of Satan. There must be no room left for doubting in time to come.

Let us now paraphrase a little the words of St. Peter. Imagine you heard him speaking thus, I know you are men as well as Christians. You have many worldly cares for this life, but let your greatest care be for the life to come. The Devill will set fiercely upon your vocation, and plant his greatest Ordinance against your election. Neglect you no opportunity to make up the breaches, that Satan may not reenter. Leave not the worke begun, till it be finished. Leave no place for doubting God hath elected you and called you to grace and glory. Labour

to assure your title to the end. And thus much for exposition.

The builder that hath reared up his house without, comes after to look within, and proportions it unto divers rooms for the pleasure of the beholder, and the profit of the dweller. So must I lead you from the outside of my text to view the severall chambers within this spacious building for the profit and the comfort of your souls. This beautifull tree affords unto us these fruitfull branches for heavenly meditations.

1. That there is an election.

2. That there is a vocation depending upon it, and answerable to it.

3. That this election and vocation are of particular persons.

4. That both of them may be uncertain to them, that have interest in both.

5. That they may be made certain.

6. That the way to make them certain is by diligence.

Who would not then use all diligence to make his calling and election sure?

For

For the first.

There is an election.

The Scripture mentions the elected, and the Elector hand in hand in many places. Our Saviour Christ joynes them, *Shall not God avenge his own elect?* Luk. 18. 7. St. Paul followes his Masters steps, *Who shall lay any thing to the charge of Gods elect?* The like testimony he gives the *Thessalonians* as well as the *Romans*, *Knowing brethren beloved your election of God.* 1 Thess. 1. 4.

The book of God affords unto us atwofold divine election. Some God chooseth to glorious offices in this world: some to eternall glory in the world to come. *Judas* was chosen to be an Apostle on earth, but not to be a Saint in heaven. Christ puts him into the one, but shuts him out of the other, *Have not I chosen twelve of you, and one of you is a Devill?* Joh. 6. 70. The *Thessalonians* 1 Thess. 1. 4. are ordained to heavenly glory, not to earthly Apostleship. *Peter* and *Paul* are elected to be Apostles in this world, and Saints in a better. This difference I mention by the way, that such as

are not elected to honourable employments in Church or Common-wealth, may not be discouraged; they may be elected to eternall happinesse in heaven. In the warres all that are chosen to be Souldiers, are not chosen to be Captains. In the Church, all that are chosen to be Saints in the Churches, are not chosen to be Angels of the Churches. Each Church hath many Saints, yet but one Angel. All that are chosen to be golden candlestickes, are not chosen to be starres. The builder among many stones chuseth one to be a corner stone, but layes by many first, not to shut them out of the building, but to reserve them to a convenient place. The bunch of grapes that is not pulled with the hand of the passenger to eat, is not cast away by the Master of the Vineyard, but kept to make wine to drink. In Gods Vineyard many that are not preferd before, may expect their preferment at the vintage.

Revel. 2. 1.

Τῷ ἀγγέλῳ,
Ἑκ.

Revel. 1. 20.

Videō etiam ex electis seligi aliquos ad aliquid majus atq; prestantius, sicut in militia cum tyrones electi fuerint, ex his quocunque eliguntur ad opus aliquod majus armatum. Et cum eliguntur in Ecclesia, qui fiant

propositi, non ulique ceteri reprobantur, cum omnes boni fideles electi merito nuncupentur. Eliguntur in edificio lapides angulares, non reprobatis ceteris qui structura partibus aliis deputantur. Eliguntur uia ad uiscendum, nec reprobamus alias, quas relinquimus ad biendum. Aug. de civ. Dei. lib. 7. c. 1.

Those

Those that are not rulers of the Church, may be members of the Church: *If the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body?* It often happens in the Church, as it doth in the body, that lesse honoured members have more abundant honour put upon them, and finde it by experience in the end, that election to eternall goes beyond all temporall honours. 1 Cor. 12. 16.
1 Cor. 12. 23.

But what have I to do with uncertain offices upon earth, my thoughts must follow *St. Peter*, and mount up to election, that leads to everlasting happiness. Such an election there is, and it is well for them that are elected, that there is such an one, how ere it goe with others. Kings, Princes, Judges upon earth, have offices and honours to bestow upon their favourites. These they bestow upon whom they please, they deny to whom they list, and no man cals them to account for either. Shall that liberty be denied to God, that is granted to Gods deputies upon earth? Shall any man question God for giving or denying, that sees men give and deny every day without a reason? When I

look upon the face of such as are elected, I know not how to deny an election. They are foolish, they are mean, they are feeble. The world chuseth the wise, and refuseth the foolish, takes the great, and puts by the mean, accepts the strong, regards not the weak. Surely such as these could never be so highly advanced, were it not for Gods chusing them before greater personages. Where is their nobility? Where is their dexterity of apprehension, and deepnesse of understanding? Where is their martiall fortitude, and rare exploits of war? They that have these are refused: they that want these are received. This cannot be without an absolute and free election. Cast your eyes aside now a while: look off Gods elect, and view their children. Compare *Ishmael* with *Abraham*, *Esau* with *Isaac*, *Absalom* and *Ammon* with *David*. How unlike are these children to these parents? If their parents had got their freedome by their service, they would have pleaded the custome of the City to make their children free. Their children are partakers of their nature, but not of their grace. The purest wheat cast in the ground brings forth

torth corn full of chaffe and darnell. He that considers the corn mingled with trash, and compares it with the pure seed cast into the ground, must needs conclude, the seed was not so clean by nature, (else would this have been so too) but it was purified by the sowers labour. In like sort he that sees the wickednesse of *Absalom*, and compares it with the goodnesse of *David*, will be forced to confesse that *David*'s good came not from *Isaies* seed, but from Gods election.

Lastly, consider the corrupt estate of all men by nature, and see if any man can come to God without election. We are the best of us too much corrupted by nature to repent of our selves. Gods choise therefore must make the difference. Man is a creature

that wanders from his Creatour, unlesse his Creatour be mindfull of him, and chuse him freely, and love him freely, because he can neither chuse nor love, except he be first elected, beloved and heard, who by reason of his

blindnesse discernes not what is to be chosen,
and

Quid est homo aberrans a creatore creatura: nisi creator ejus memor sit ejus: et eligat eum gratis, et diligat gratis: quia non potest eligere vel diligere, nisi prius electus dilectusque curatur, qui cecitate eligenda non cernit, et languore diligenda fastidit. Aug. de Temp. ser. 223.

Deo duce veni-
sur ad Deum.
Prof. de. voc.
gent. .l. I. c. 24.

John. 6. 44.

and by reason of his weaknesse loathes what
is to be beloved. Truly and deeply obser-
ved by St. *Augustine*. *Prosper* suitably, God
must be his guide that comes to God. I
conclude the point with his authori-
ty, that goes beyond both *Augustines* and
Prosper, No man can come to me, ex-
cept the Father which hath sent me, draw
him.

Marke this I beseech you, you that
scoffe and deride at election, and at
those whose greatest comfort is, that
they have the eternall testimony of
Gods Spirit, that they are elected.
Your scoffes may keep you from
sanctification, but cannot deprive them
of their expectation. This is their
greatest comfort. Take life and good
and all, only let them quietly enjoy
the perswasion of Gods election, and
they are well. No marvail if men
scoffe at election, when they are taught
a mock-election. Many maintain
election, that is no election, and teach
a choise without choise. What did it
profit *Saul* to boast, I have performed
the commandement of God, when the
sheep and oxen open their mouthes
and stop his? What will it profit these
men to cracke of election, when they

1 Sam. 15. 14.

over-

werthrow all absolute and free choise?
 may be this charge is too loud to
 come out of my mouth, it will sound
 better in the words of *Augustine*, and
 avoid the imputation of novelty.
 Those that acknowledge no other
 foundation but out of works or faith
 are seen, let them heare St. *Augustines*
 words, You have not chosen me, saith our

behaviour) but I have
 chosen you. What were
 we when we were chosen,
 good or wicked and casti-
 gated? For we had not
 believed in him, that
 should chuse us. For
 he chose believers, he
 chose such as were chosen
 before. Why should he
 say, You have not
 chosen me, but because his
 grace prevented us? This
 only overthrowes the vain
 reasoning of such, as de-
 nied the foreknowledge of
 God against the grace of
 God, and say, God hath

before chosen us before the creation of the
 world, because he knew beforehand that we
 should be good, not because he would make us
 good.

*Non vos me elegistis, inquit, sed ego
 vos elegi. Quid ergo eramus, nisi
 iniqui, et perditioni? Neque enim jam
 credideramus in eum: ut eligeret
 nos. Nam si jam credentes elegit,
 electos elegit. Cur ergo diceret, Non
 vos me elegistis, nisi quia misericordia
 ejus praevenit nos? Hic certe unquam
 illorum ratiocinatio, qui praesci-
 entiam Dei defendunt contra gratiam
 Dei: et ideo dicunt nos electos ante
 mundi constitutionem, quia praescivit
 nos Deus futuros bonos, non se ipsum
 nos futurum bonos. Non hoc dicit,
 qui dicit, Non vos me elegistis, quo-
 niam si propterea nos elegisset, quia
 bonos futuros esse nos praesciverat,
 simul etiam praescisset, quod cum nos
 fuissimus prius electuri. Aug. in
 Joh. tract. 86.*

Et paulo post.
 Audi ingrate,
 ingrate audi.
 Non vos me ele-
 giftis, sed ego
 elegi vos. Non
 est ut dicas, ideo
 electus sum quia
 jam credebam.
 Si enim credebam
 in eum jam ele-
 geram eum. Sed
 audi. Non vos
 me elegistis.

good. He saith not so, that saith, Ye have
 not chosen me, because if he had therefore
 chosen us, because he foreknew, that it
 would be good, he would withall have fore-
 known, that we would have chosen him
 first. And not far after, Hearken O in-
 gratefull person, O ingratefull person hea-
 ken. Ye have not chosen me, but I have
 chosen you. There is no reason for thee
 to say, I was therefore chosen, because I be-
 leeuve before. For if thou didst beleeuve
 him first, thou hadst first chosen him. Be-
 hear, ye have not chosen me. So that
 St. Augustines judgment an election of
 of faith or works foreseen is either a
 election or a self election. And those
 that teach it, give occasion to pre-
 phane persons to scoffe at Gods
 election. Let Gods elect not on-
 ly not be discouraged by scoffers, nor
 daunted by false teachers, but let them
 acknowledge a diuine election, as the
 foundation of all their holinesse and
 happinesse.

What were you before God chose
 you, but unholy, unhappy? What
 would ye have been yet, if God had
 not chosen you, but what you were
 before? Let Augustine answer this
 question, What shal we then say, what

Ye hear, Ye have not chosen me, but that we were evill, but are elected, that we might be good through his grace that hath elected us? In all the Scripture there is no higher action then Gods election. Acknowledge this therefore for the fountain, from whence spring the two pleasant streams of grace and glory. And thus much for the first and top branch of this most glorious tree. We have climed up to the highest, now let us go downward by degrees, slowly and safely for fear of falling.

Quid ergo dicemus? Quid sumus audiendo, non vos me elegistis, nisi quia mali eramus, et electi sumus, ut boni per gratiam nos eligentis essemus? Aug. in Joh. tract. 86.

2. *There is a vocation depending upon this election, and answerable to it.*

That vocation depends upon election, and goes hand in hand with it, St. Paul instructs the Romans, *Whom he had predestinate, them he also called.* He adviseth the Corinthians not to marvel at the meannesse of such as were called, for they are the very same that were re-elected. Ye see that God hath called foolish and mean personsto be heirs of glory, because he had chosen such before he made the world. We are called to faith, and what is that, but the faith of Gods elect? St. Augustine

Rom. 8. 30.

1 Cor. 1. 26, 27.

Tit. 1. 1.

observes,

*Id verbum in-
terposuit, quo
plane a petitur
arg; ostenditur
non meritis o-
perum priorum,
sed secundum
misericordiam
Dei nobis dari
spiritum san-
ctum. Aug.
expos. epist.
ad Rom. in-
choat. lib. 1.*

observes that in the beginning of both
St. Pauls Epistles to Timothy, there is a
Trinity of blessings, not found so light-
ed in the beginning of many other
the Canonick Epistles, *Grace, mercy,
and peace.* The Apostle, (saith he) *shows*
Mercy between Grace, and Peace, that
might plainly shew that the Spirit of God
is given us, not for the merits of our former
mer works, but according to Gods mercy.
And indeed what can come between
Gods grace of election, and our peace
of justification, so fitly, as Gods mercy
in our vocation? Before we mention
a twofold election, now we must men-
tion a twofold vocation:

The one outward, in the Ministry
of the Word.

The other inward, in the operation
of Gods Spirit.

The former depends not upon
election. *Many called, few chosen, Mat. 22.*
16. There are some so called that are
not elected, as *Judas* and *Simone Magd.*
The net takes many things, that afterwards
are cast away at shore. The Gospell calls
many outwardly that after perish eternally.
Moses word brought many out of
of Egypt, that fell short of Canaan, and
perished in the wilderness. The inward

Mat. 13. 47, 48.

Jud. v. 5.

small vocation is the subject I am now
 to treat of, and that alwayes depende
 upon eternall election. For vocation
 is nothing else but the execution of
 election. Grace is ordained to be given
 by the one, and grace is actually given
 by the other. The *purpose of God ac-* Rom. 9. 18.
ording to election is perfected by God
that calleth. This made *Augustine* to call
predestination an hidden vocation. And we Aug. lib. 83.
 may as well call vocation a manifest
 election. Gods counsaile eternally pre-
 cede the execution, and the execution
 followes in time just according to the
 precedent determination. The persons
 called must needs be the same that were
 elected. Otherwise Gods counsaile
 may be deluded; and his conclusions
 may be altered. Yea the determina-
 tions of God before the world must
 be subject to the actions of men in
 the world. If they please his purpose
 shall stand; if they please not, it shall
 be altered. Thus shall Gods omni-
 potency stoop to mans infirmity, and
 mans mutability over-rule Gods im-
 mutability.

Here may we behold the downfall
 of naturall preparations, and merito-
 rious dispositions consisting of the
 good

A^{ct.} 9.Aug. ad
Simplic. lib. 1.

good use of naturall endowments whereby our calling should be furthered, and without which it cannot, as some think, be attained. Our vocation depends upon Gods election, not upon our preparations. How was *Paul* disposed and affected, when *Christ* calls him? How doth he use the strength of naturall principles, and the great knowledge of the Law? Doth he not notwithstanding all these carry a bloody minde against *Christ* members at that very time, when the head calls him to be a member? Had not *Pauls* calling depended on Gods choise at that time, for any will or inclination of his own, he had never been called. The scope of the Apostle *Rom. 9.* is to be noted, which was, that no man might glory of their well deserving workes, which the *Jews* were wont to boast of. The *Jews* were better prepared then the *Gentiles* by the Law. Yet were the *Gentiles* called in more abundance, because a greater number of them were elected. *St. Paul* gives us an example of two brethren *Jacob* and *Esau* born of the same parents, lying together in the same wombe,

wombe, born at the same birth, that we might not dream of any different preparations of their own, or divers dispositions of their parents at severall times : Yet is one of these brethren effectually called, the other not. The Apostle gives the reason, because God had elected the one and not the other, and his election produceth *Jacobs* calling. So that our vocation depends not on our preparation, but on Gods election. Aug. ad Simplic. lib. 1. Rom. 9. 11.

Here also the confidence of Gods servants finds an anchor to rest upon. If our vocation depend not upon our actions, but upon Gods election, then will it stand firme. Our enemies may as soon alter the course of Gods election, as deprive us of the benefits of our vocation. This made *St. Paul* presently after the doctrine of election and vocation so pathetically to exclaime, *What shall we say to these things? If God be for us, who can be against us?* Take *Augustines* comment upon *St. Pauls* exclamation, and see how sweetly it sounds, *God is for us in predestinating us : God is for us in calling us : God is for us in justifying us :*

N

God

God is for us in glorifying us. If God be thus

*Deus pro nobis, ut predestinaret nos:
Deus pro nobis, ut vocaret nos: Deus
pro nobis, ut justificaret nos: Deus
pro nobis, ut glorificaret nos. Si
Deus pro nobis, quis contra nos?
Predestinavit antequam essemus:
vocavit, cum amissi essemus: justi-
ficavit, cum peccatores essemus: glo-
rificavit, cum mortales essemus.
Si Deus pro nobis, quis contra nos?
Predestinatis a Deo, vocatis, justi-
ficatis, glorificatis qui vult adver-
sari, paret se, si potest, bellare adver-
sus Deum. Ubi enim audivimus,
Si Deus pro nobis, quis contra nos,
nisi qui Deum vincit, non laedit nos.
Et quis est, qui vincit omnipoten-
tem? Aug. de verbis Apolt. ser.
16.*

for us, who can be a-
gainst us? He hath pre-
destinated us, before we
were: He hath called us,
when we were averse
from him: He hath justi-
fied us, when we were
sinners: He hath glori-
fied us, when we were
mortall. If God be thus
for us, who can be against
us? He that will be an
adversary to them, whom
God hath predestinated,
called, justified, glorified,
let him prepare himself,
if he be able, to fight a-

gainst God. For seeing we have heard, If God
be for us, who can be against us? no man
can hurt us, but he that can overcome God.
And who can overcome the Almighty?
Wicked men may hurt themselves,
but not hurt us, unless they can pre-
vail against God. They do, with Saul,
but kick against the prickles. Let the
mad-man kick never so fiercely a-
gainst them, he doth but hurt his
own feet. The opposition of wicked

men

men doth but further their own damnation, not interrupt our vocation, unlesse they can annihilate Gods election.

The time requires now, that we should come from generals to particulars. What good can election or vocation do to us, unlesse we have a part therein? Thus are we come down one step lower to the appropriation of Gods election and vocation.

3. *This election and vocation are both of particular persons.*

It is your calling, it is your election, therefore study to make it sure. Election and vocation are not in generall of some qualities in men, or of some conditions of men, but of some particular persons. St. Paul tells his *Thessalonians*, that *all men have not faith*. *Timothy* is more fully instructed in this mystery, that he may instruct others in it, *The Lord knoweth them that are his*. The similitude of a great house illustrates it, that hath vessels of honour and dishonour within the same walls: so in Gods house, his Church,

ὑμῶν πρὸς
κλήσιν καὶ
ἐκλογὴν,
The calling
and election
of you.

2 Thess. 3. 2.

2 Tim. 2. 19, 20.

Rom. II. 7.

there are vessels of mercy, and vessels of anger. There are chosen *Israelites*, and refused *Israelites*. *The election hath obtained it, and the rest were blinded.* In one verse there are the elect, and the rest: the elect obtaining righteousness, the rest missing it. Election is delivered as the cause why they obtained it, for the Apostle saith not, *the elected*, but *the election*, noting that they obtained righteousness not by their own disposition, but by Gods

Rom. 9. 11, 13.

election. In *Rebeccas* wombe at one time there was an elected and a rejected brother. No marvail if at that day

Luk. 17. 34, 35,

³⁶ two men shall be in the field, the one taken, and the other left: No marvail if two women be grinding at the mill, the one taken and the other left: No marvail if of two lying in one bed, one be taken and another left; when of two unborn lying in one wombe, that never saw the light of this world, one may be taken and another left. Election necessarily requires a separation and distinction to be made where there was no difference before. He that takes all, chooseth none. We call not the gathering of fruit an election, but a collection, because all is taken and

and nothing left. So that a common or generall election is a contradiction. If it be generall, it is no election. If it be an election, it cannot be generall. Vocation also useth to be particular. Men have their severall callings. All are not Nobles. Every man is not called to be a Judge. Our Saviour himself refuseth to divide an inheritance. *Who made me a Judge?* All are Luk. 12. 14. not teachers. Some are called to these severall honours, not all. So in spirituall preferments, some are called to be the sons of God; others are left the children of Satan, subject to that misery, they have brought on their own souls.

There are a sort of moderatours in the world, that goe about to reconcile the businesse between God, and such as scoffe at his particular election and vocation. These say that God hath not primarily chosen any particular persons, but hath chosen faith, or good works, and by consequence those whom he foresees these in, those he chuseth. On the other side he hath rejected infidelity and wickednesse, and those whom he foresees these things in finally, those he refuseth. In a word,

- he hath chosen the means, and not the persons to the means. To these we may say as Job to his friends, *Will you speak wickedly for God, and talke deceitfully for him?* These deprive God of that boasting, that St. Paul useth to his
- Job 13. 7. *Corinthians, I seek not yours, but you.* The Scripture contradicts this opinion in direct words. Gods election is *not of works*. And lest any man should reply, yet it may be of faith, the Apostle saith not, *but of faith*; No, he speaks thus, *Not of works, but of him that calleth*. He proves it by an undeniable example. Jacob had no more faith nor works then Esau in the same wombe; yet Gods election layes hold on the one, and leaves the other. The end is alwayes determined before the means. Men are first appointed to live, and then to eat: First to be saved, then to beleeve and to do good works. God hath chosen us that we should be holy, having first predestinated us to the adoption of children.
- 2 Cor. 12. 14. *Election is the root, faith is the tree, sanctification is the fruit, both which come out of the root.* So then election is of particular persons, not of means. Some there are that Christ never knew, never
- Rom. 9. 11.
- Eph. 1. 4. 5.
- Aimes. Coron. collat. Hag. part. 1 cap. 12.

never approved of, and doubtlesse they ^{ὅτι οὐκ ἔγνω}
 are they whom God never chose. All ^{ὅτι οὐκ ἔγνω}
 womens names are not in the book of ^{Mat. 7. 23.}
 life: some are. The seventy disciples ^{Phil. 4. 3.}
 what singular cause of joy had they ^{Luk. 10. 20.}
 that their names were written in
 the book of life, if all mens names be
 there? Why doth St. Paul extol so ^{Rom. 8. 29, 30.}
 highly the priviledges of the elect,
 if there be no particular election?
 Why doth he puffe up his ^{1 Thess. 1. 4.}
Thessalonians with vain hope of I know not what
 aery preferment above others in being
 the *Elect of God*, if God have no parti-
 cular choise?

Let us leave the opposites to true
 election, and turn our speech to Gods
 chosen. Great is the preheminnence,
 much is their comfort they may ga-
 ther from these two sweet flowers of
 particular election, and singular vo-
 cation. They are Gods peculiar peo- ^{1 Pet. 2. 9.}
 ple, a chosen generation, a royall
 priesthood. God hath chosen them
 and refused others: he hath called them
 out of the midst of others. They are
 his, he is theirs. This is the triumph
 of the Church, *My beloved is mine, and* ^{Cant. 2. 16.}
I am his. Upon which place Bernard
 elegantly, *Behold what a pure heart, and*

an unfained faith, and a good conscience

O quid audet corpus, et conscientia bona, et fides non ficta! Mihi, inquit, intendit. Itane huic intentia est Majestas illa, cui gubernatio pariter, et administratio universitatis incumbit? et cura seculorum ad sola transfertur negotia (imo etiam) amoris et desiderii hujus? Ita plane. Ipsa est enim ecclesia electorum, de quibus Apostolus, 2 Tim. 2. Omnia inquit, propter electos. Et cui dubium, quod gratia et misericordia Dei sit in sanctos ejus, et respectus in electos illius? Ergo providentiam cateris creaturis non negamus, tuam sponsa vendicat sibi. Ber. in Cant. ser. 68.

dare say! His care is for me, saith she. Is it so indeed? Is that Majesty carefull of her, upon whose shoulders the government and administration of the whole world lies? And is the care of all ages transferred only to the businesses (or rather to the treasures) of love and desire of this woman? It is even so. For this very woman is the congregation of the elect, of whom the Apostle

speaks, 2 Tim. 2. All things, saith he, are for the elect. And who doubts, that Gods grace and mercy is to his Saints, and his respect unto his elect? We do not then deny his providence to the rest of the creatures, but his care the spouse challengeth to herself. Let other men object unto you the meanness of your birth. Bid them go pull Lazarus out of Abrahams bosome. If they cast the wickednesse of your former lives like durt in your faces, turn them over to St. Paul. Let him tell them from heaven, I was a bloody

bloudy persecutor, now I am a glorious Saint. You are not Gods children by your parents nobility, nor by your own virtues, but by Gods peculiar election and particular vocation. He hath a speciall right to you: you have a peculiar interest in him. Make good the honour of your vocation, as Tertullian did the glory of your creation against all gainsayers. To what purpose is it now, saith he,

for the defiling of the originall of our flesh, to cast upon it the name of earth, as of a base, as of a contemptible element?

Seeing although there had been other matter fit to

have framed man of, yet we ought to think upon the Majesty of the workman, who by chusing earth had judged it worthy to frame man of, and by handling it had made it worthy. So may you answer your accusers.

Though we have been base, though we have been vile, yet God hath counted us fit for glory in electing us, and hath made us fit by calling us. * Many

Quid nunc facit ad infuscandam originem carnis romen terra ventilare, ut sordentis, ut jacentis elementi? Cum et si alia materia excudendo homini competisset, artificis fastigium recogitari oporteret, qui illam et eligendo dignam judicasset, et tractando fecisset. Tert. de Res. Christ. cap. 6.

* *Datum est esse aliquid origine generosius, demutatione felicius. Nam et aurum terra, quia de terra: hactenus tamen terrae: ex quo aurum, longe alia materia splendidior atque nobilior de obsequiore matrice. Tert. Ibid.*

things

things grow better then their originall by a change. What is gold at first but earth? It is taken out of the earth. Yee after it is gold, no man calls it earth. It is a more noble and glorious matter then the base earth, out of which it was taken. So it is with you. God that changeth earth into gold, hath changed you into Saints. Never therefore part with your interest in God for the scoffes of all the world.

We have descended from election to vocation, from vocation to the particularnesse of both.

Now must we goe one step lower yet to the uncertainty of both, that may be in such as are both elected and called, and then we shall mount back again to the apprehension and assurance of both unto our own souls.

4. Both election and vocation may be certain to them, that have interest in both.

We confesse that in regard of God our election and vocation are always certain. *The foundation of the Lord is sure* always, but that is, to the Lord, *now*

followeth, *The Lord knoweth them that*
are his. Men may alter, but *the gifts and* Rom. II. 29.
calling of God are without repentance. God
cannot be deceived, nor his decrees can-
not be changed. Yet to us both our
election and vocation may be uncer-
tain, and they that have both may
doubt, whether they have either of
both. Yea they may be brought so
low, that they may affirme, that they
have neither. This a Prophet may be
brought to. What could *Jonah* think
of himself when he was buried alive,
in such a Sepulcher, as never man lived
before? Let him speak himself, and
declare his own fears, *Then I said, I am* Joh. 2. 4.
cast out of thy sight. Nay, a King and a
prophet too may be brought to this
doubtfull condition, and cry out with
David, How long wilt thou forget me (O Psal. 13. 1.
Lord) for ever? how long wilt thou hide thy
face from me? Election is a secret acti-
on of God before the world was
made, which we can know only by
certain consequences delivered to us
in the book of God. Now it is an easie
thing to doubt, where a thing is to be
searched from far by consequences, and
comes not immediately into our
knowledge. Thus the eye that can well
di-

distinguish an object hard at hand, easily mistaken in remoter things. And what things more remote either in time or in dignity, then Gods sure and glorious election and our uncertain and low apprehension? The Sun cannot be looked upon, unlesse a cloud come between. Names written in Gods secret book cannot be read by them that owe them, but with the spectacles of consequences afforded to us in the book that God hath opened for us. Vocation is a work of Gods Spirit in our own hearts needful at home: yet may we well be deceived in the apprehension of it, because it is an inward work, and mans heart is very deceitfull. It will not only deceive others, but him also that owne it. The Physicians are often deceived in internall diseases for all their art. Yea the patient himself, that feelles pain, yet cannot tell what is the disease, if it be within. Thus is it often in mans soul. His heart is so deceitfull that he cannot easily gather whether he be effectually called or no. There is such a resemblance between common graces, that accompany illumination and speciall ones that attend upon

rege

generation, that many are deceived,
mistaking the one for the other. The
apprehension of our vocation is a sepa-
rable fruit of it. It may sometimes be
started from it. The trees bear not ap-
ples all the year. The shadow followes
not the sun, except it shine cleer. Neither
both our apprehension follow Gods
will, but where it doth most mani-
festly reveal it self. These doubts of
our calling proceed sometimes from
ignorance, because we rightly under-
stand not Gods mark or his seal, that
he sets upon those whom he hath ef-
fectually called. Sometimes negligence
in the cause, and God for our neglect
of him neglects us. We withhold from
God the publick or private service,
that we owe to him, and he hides the
light of his countenance from us.
Sometimes they come from pride, and
when we are lifted up with those gifts
we have, God withdraws his hand
from giving more. The father when
he sees his son proud of his fine
clothes, bestowes no more upon him,
but lets him wear them to rags, that
they may humble him. So doth God
with us, gives us over to doubt of his
will, when we grow proud of his
gifts.

gifts. Sometimes presumption brings
 this mischief upon us. When we pre-
 sume to sin against God, he like a
 wise father changeth his countenance
 upon us, though he take not away his
 love quite from us. There is a time
 for parents to hide their affection
 when the shewing of it may make
 their children worse. So is it high
 time for God to withhold the de-
 claration of his affection, when
 his children grow bold to offend
 him.

This first calls for thankfulness
 them, that have a well grounded per-
 swasion of their choise and calling.
 Upon these the favour of God shines
 like the Sun, and enlightens their
 soules. It is not so well with all men
 nay it is not so well with all godly
 men. Many hang down their heads for
 sorrow, because they stand in doubt of
 Gods favour. They have no comfort
 in praying, no contentment in hearing,
 no satisfaction in receiving, no joy in
 living. And all because they want
 that which you have, the sweet sense
 the love of God in Christ. If we have
 with them felt but the force of Gods
 indignation, and the hellish torture

of a distressed conscience, we would then be heartily thankfull to God for the heavenly comforts of a pacified minde, that fully assures us, that God loves us. Nothing more comfortable can happen to us in this world, and therefore nothing should more provoke us to thankfulnesse unto God. The more joy we receive from any of Gods gifts, the more praise we owe to God the giver.

Secondly, It teacheth them watchfulness, lest by their carelesnesse the precious perswasion of Gods love be lost for a time. Though God cannot change his love into hatred, yet he can hide his face from you in anger. Then may you sigh with others, and weep, and mourn for the want of that comfort, which now ye enjoy. Yet may you sigh and weep in vain for a long time; for this is a favour, that is not easily recovered. *Dauids bones* are broken before they do rejoyce again, after God humbled him for his treble wickedness. All men are careful to keep their treasures. They hide their silver, they lock up their gold from the eyes of beholders, that it may not be pilfered from them. This is our greatest treasure.

Psal. 51.

sure. Lose the sense of Gods love, and lose all. Without this we do not enjoy our own happinesse. Our best actions afford no matter of consolation to us. Our least sins afford matter enough to dash our greatest comforts. All the contentments of the world are not able to appease the pangs of our distressed minds. Nay heavenly blisse, which we may have hereafter, affords no comfort to us here, because we think God is angry with us, and will never bestow it upon us. Take heed then of all occasions, that may alienate Gods face from you.

Thus have I brought you as low as I can, now must I lead you up again by the hand to the sense and fruition of your election and vocation.

5. *Our election and vocation may be made certain to us.*

All doubts and scruples may be removed out of our hearts, and we may come to be assured, that we are chosen and called by God. Thus are the *Galatians* taught, *God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father.*

Gal. 4. 6.

ther. And what is that but Gods proclamation to our soules, that he hath chosen us. This was good doctrine at Rome also, *The Spirit it self beareth witnesse* Rom. 8. 16. *with our spirit, that we are the children of God.* St. Peters coherence intimates so much unto us, that there is away to put all out of question. He told us before of a chaine of grace tokens of salvation. *Wherefore the rather* (saith he) *give diligence to make your calling and election sure.* As if the Apostle should have said, I would not perswade you to this diligence to make your election sure, if I did not know, there were certain and infallible tokens of election, whereby it may be known: but now seeing there are such certain notes, though otherwise you might be negligent; yet let me now perswade you the rather to diligence in making your election sure. Next the Apostles command in the text to make it sure, shews that there is a way for such as have grace, to be assured of it. The Apostle writes by the Spirit of God, to whom all Spirits ought to be subject. He surgeth it also as a matter very necessary for our own profit and comfort. Doubtlesse then there is a way to secure it.

O

Adde

Mat. 7. 7.

Adde unto this the promises of God elsewhere made by the mouth of our blessed Saviour, *Aske, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.* Now what have we more need to aske, then the confirmation of our eternall election? What have we more reason to seek for, then the perswasion of our internall vocation? What have we more to knock at heaven gates for, then assurance to be let in there, when we are shut out here? So that Gods promise assures us a way to make our calling sure.

2 Tim. 4. 8.

Lastly, consider the examples of those that have attained to this assurance. Take St. Paul for one, *Hencefore there is laid up for me a crown of righteousness.* But St. Paul was an Apostle, had been rapt up into the third heaven, and might very well know by revelation, what would become of him. So were not they whom St. John writes unto, and yet they knew their own happy condition also, *We know that we dwell in him, and he in us.* And presently after, *We have known and believed the love that God hath to us.* And in the Chapter before, *We know that we have passed from*

1 Joh. 4. 13.

V. 16.

1 Joh. 3. 14.

from death to life. St. John joynes the rest with him in this assurance. The He-
brewes had in them things that accompany
salvation, and could not be divided from
it. Take the testimony of *Macarius* al-
so, They that are anointed with the spiri-
tual oil of gladnesse
have received a signe of
that incorruptible King-
dome, to wit, Gods Spi-
rit for an earnest. They
are the Secretaries of
the heavenly King, and
relying confidently up-
on the Almighty, they
enter into his palace
(where the Angels and
the Spirits of holy men
are) although they be yet
in this world. For although they be not yet
come to the entire inheritance, which is pre-
pared for them in that world, yet they are
most sure of it by that pledge, which they have
newly received, as sure as if they were already
crowned, and had the key of the Kingdome in
their own possession.

I will conclude the point with the
testimony of an Emperour: *Constan-*
tine in his oration to the Fathers as-
sembled in the Councell of *Nice*, as

*Qui spirituali exultationis oleo uncti
sunt, signum regni illius incorruptibili-
tis recepere, sc: spiritum sanctum
arrhabonem. Secretarii sunt regis
cælestis, ac freti fiducia Omnipoten-
tis palatium ejus impreduntur (ubi
sunt angeli et spiritus sanctorum)
quavis adhuc sint in hoc mundo.
Licet enim integram hereditatem
sibi in illo seculo preparatam nondum
adierint, certissimi tamen sunt ex
arrhabone, quem modo receperunt,
ac si jam coronati essent, et regni
clavem tenerint. Macar. Hom. 17.*

Heb. 6. 9.

*in quibus
omnibus
That have sal-
vation; or, are
joyned to it.*

Τῆς μελλούσης
ἐνδουμονίας
τὴν ἐλπίδα ἔ-
μόνον προσδο-
κῶμεν, ἀλλὰ
ὥσπερ πνι-
γνύσκει ἡ δὴ κα-
τέχουμεν. *Gelas.*
Aët. concil. Nic.
lib. 2. cap. 7.

Aët. 8. 20.

Gelasius reporteth, speaks thus, The hope of the happinesse to come we do not only expect, but as it were in some sort we have it bear already. Worthily spoken and as became a Christian Emperour.

Woe then to the carelesse worldling, who seeks to make sure the possession of his lands, and goes to the Assurance office for his goods at Sea, he hides his wealth, and carefully layes up his treasure, that it may not be stolne, but takes no care at all to assure his election or calling to eternall happinesse. If they could not be made certain, he were to be excused; but seeing there is a way to do it, his negligence is inexcusable. He hath preferd his wealth before his soul, earth before heaven, gold before God, misery before happinesse. He must expect *Simon Magus* doom, *Thy money perish with thee.* He hath neglected his soul while he lives, and God will refuse it when he dies.

The great mercy of God to us here also appears. We had deserved eternall condemnation. It had been abundant mercy in God to bring us to heaven, though we had gone through a kind of hell here. We had been happy in the

the end, though we had been miserable in the way. But God hath been pleased to give us not only heaven after this life, but the assurance of it in this life: Thus are we happy here under the certain hope of happinesse hereafter. Our joyes are begun in this world, that will be perfected, but never be ended in the world to come. Praise God then for thy happinesse begun on earth, till thou enjoy thy endlesse happinesse in heaven.

We must now ascend one step higher to the means to assure us of our election and vocation, and then we are at the highest, till we come to heaven.

6. *The way to make our calling and election sure is by diligence.*

It is no easie labour to assure so great happinesse. There is need of much diligence to settle us in a full perswasion of our election and vocation. *We de-* Heb. 6. 11.
fire that every one of you do shew the same diligence to the full assurance of hope unto the end. There is no growth in any art or science without great diligence, and growth is our study, and the end

of our labour. So in the conclusion of
 2 Pet. 3. 17, 18. this Epistle, Beware ye fall not from
 your own stedfastnesse, but grow in grace and
 in the knowledge of our Lord and Saviour
 Jesus Christ.

There is need of diligence.

To know.

1. *Ad sciendum.* For the signes of
 election are many, and are not easily
 known. Much diligence must be used
 to understand the Scriptures, where
 these tokens are scattered. None of them
 can be spared, though they be many,
 because we have many temptations to
 unsettle us. A ruinous house the more
 props it hath, the faster it stands. The
 more notes of election the soul under-
 stands, the better it holds out against
 Satans wiles.

To examine.

2. *Ad examinandum.* All examinatio-
 on requires diligence. Else will not
 that be found that we look for. The
 Shepherd that hath lost but one sheep,
 leaves ninety and nine in the wildernesse, and
 goes after that which is lost, untill he finde
 it. The woman that lost her peece of
 silver lights a candle, and sweeps the house,
 and seeks diligently till she finde it. The
 Judge that searcheth out a murder, ex-
 amines

Luk. 15. 4.

V. 8.

amines all the circumstances of the fact. So must we ransacke all the powers and faculties of soul and body to finde out what God hath wrought in us and by us, to assure us of our vocation. The former reason required much reading, to finde the notes of election in the Scriptures; this requires many meditations to finde the same notes engraved by the Spirit of God in our own soules.

3. *Ad augendum.* Diligence is required to encrease the graces of Gods Spirit in us, when we have found them. To augment. Without fuell the fire will decay rather then encrease. Without food the strength of the body diminisheth. Without the constant use of religious exercises the sense of Gods favour will be diminished in us. The Sacraments the seales of Gods favour, the one must be often thought upon, the other often received. The sight of his Evidences confirms a man in his hope of the quiet possession of his Lands. The right use of the Sacraments assures us of Gods favour. As the Sacraments must be our food, so Prayer must be our fuell to make the perswasion of Gods love to flame in us. The more we seek God

favour by fervent prayer, the more will he assure us of it.

To A&.

4. *Adagendum.* Without action all the meditations in the world cannot assure us of Gods favour. For whom God loves, them doth he inspire with the fire of good affections which flames forth into good actions. Now there are many impediments of good actions. Some lets we meet withall abroad in the world. Others we finde within in our own soules. All these must be removed: and this remove cannot be done without diligence. Adde hereunto the manifold varieties of good actions to be done. There are duties of Piety, and duties of Sobriety, duties of Equity, and duties of Charity. And can all these duties be done without diligence? No certainly, it is impossible.

Thus are we freed from Popish and Arminian cavils. They exclaime against us for teaching, that we may be assured of our election. They call it a doctrine of security, of liberty, and of profaneness. They say we teach men to live as they list, because they are sure of Gods favour. We teach men with *St. Peter*, that their election and calling

ing to eternall happinesse may be certainly made known to themselves. But we teach them withall, as the Apostle doth in the text, that it cannot be done without labour and diligence. We demonstrate to them indeed, that Gods favour cannot be lost, for God is unchangeable. This we acquaint them with for their comfort in the world. But we shew them withall, that the sense of Gods favour may be lost by negligence, and then shall they live as uncomfortably as if they never had had it. This we do for their caution against the temptations of Satan and provocations of the World. Yea to make them the more carefull, we tell them, that the sense of Gods favour cannot be had, nor being had cannot be kept without much labour and diligence. For the Devill hath many waies to beguile us of this principall pillar of our spirituall comfort, and lively provocation to cheerfull obedience. Theeves have not so many devices to cheat our rich men of their gold and silver, as Satan hath to beguile us of the feeling of Gods love. Thus do we give to God his due,
and

and to Gods elect theirs. Thus doe we maintain Gods constancy, and keep Gods people from security.

Now let me urge every one that heares me, according to the scope of the text, to be diligent to make his calling and election sure. Whatsoever become of thee in the world, make sure thy happinesse in another world. This cannot be done without pain and perill, but this must be done, else wilt thou never live with comfort. Thou hearest the Merchant discourse of the many stormes he hath endured at sea: how often the sea beneath opened her mouth to devour him: how often the heaven above frowned upon him as if it would give him over to the fury of the seas: how often the earth denied him the sight of her, as if she would never be trod upon more by him: how often the winds blew fiercely upon him, one crossing another, as they contended whether should finish him. And all this he endured for gain. Thou hast read the Souldiers trouble: how he stands in sight of the enemy that seeks his ruine: the bullets on his side while whisk by his ear: the sword

and

another while would shorten him by the head: sometimes hunger bites him in the day, and sometime cold strikes him in the night. And all this he endures for gain. Thou seest the Physician toyle and endanger himself: one while he visits the pox, another while he trades in Spotted feavers, yea sometimes he looks the Plague in the face. And all this he endures for gain. And wilt not thou endure any labour, or run through any perils to be sure of heavenly treasures, which no thief can steal, which no mouth can corrupt, which no fire can consume, of which no death can disappoint thee?

Look upon the rich and great men of the world. I mean not those humane Monsters, inhumane Mahometans, that leave not a brother alive for fear of injury. But look on Christian and Religious people, what care they have to make good their titles, to settle their inheritances upon theirs. And all this care is but for temporall riches. Wilt not thou then be more carefull to settle thine interest to eternall glory? If thou be quiet now, yet the Devill will finde a time to trie thy Evidence, and call thy title into question. Sicknesse
and

and death are times of weaknesse to thee, wherein he like a subtile enemy displays all his art and strength. Provide thee arguments now, that may uphold thy hope when thou art at the weakest. Consider the misery of doubting persons at their death. Think upon the anguish that their souls endure. They apprehend God angry with them, the Devill accusing them, earth leaving them, heaven refusing them, hell claying them, soul and body parting, friends weeping, and themselves hopelesse, going they know not whither. What would they not give that they had made their election sure in the time of their strength, or that they might be strong to do it yet? Be thou warned by their folly. Make thou all sure beforehand. As worldly men get riches in health to cherish them in sicknesse: and as the Bees get in Summer hony to feed on, when stormes keep them within their hives: so do thou in time of health get good grounds of the assurance of Gods favour that may uphold thee within against outward afflictions and spirituall temptations, when thou art set, as it were, between heaven and earth.

earth. So mayest thou live in joy,
die in peace, rise in perfection, reign in
happinesse.

Me thinks the worldly man should
say now, Sir, you have pleaded our
cause well, and perswaded us to minde
our own happinesse. Be pleased to
guide us. The well is deep, and we
have nothing to draw withall. *Job. 4. 11. 3*
Whence then shall we have this living
water? Gods election is so high that
we cannot reach it; and our vocati-
on is so secret, that we can hardly di-
scerne it.

I answer in the words of *Lactantius*,
It is an absurd thing to go about to over- *Absurdum est*
throw that which is certain, by that which *ex incerto cer-*
is uncertain, seeing it is more easie to con- *tum velle*
firme uncertain things by those that are *subverttere, cum*
certain. God goes downward from the *promptius sit*
causes to the effects, we must go up- *de certis*
ward from the effects to the causes. *incerta fir-*
The web that God hath weaved, we *mare. Lact. de*
must unweave. He goes from election *ira Dei. c. 5.*
downward, we must go from regene-
ration upward. Thus shall God and
we meet in the middle way. We must
prove our selves to be called, and he
will acknowledge us to be elected.
When his spirit and ours meet, then *Rom. 8. 16.*

is there good testimony that we are the sons of God.

The work we have to do is twofold :

First, to get title to Gods love.

Secondly, to get assurance, that we have a title.

The first is done by action.

The second is done by examination.

The actions (among many other) are principally four.

1. The shortning of worldly business, so much as may be without injury to our calling, or neglecting any necessary duty thereunto belonging. Oxen,

Luk. 14. 18, 19, and farmes, and household busineses
20, 21. are the three impediments that make

Mar. 13. 22.

heaven empty, unlesse the the poor and blind, the halt and maimed, that cannot follow the world, come to helpe fill it. The cares of the world are the thornes, that choke the good seed of the word, that it cannot be fruitfull. So foolish are we, that while with much care and labour we goe about to make those things certain, which are most uncertain ; we make those things

things uncertain, which might be made most certain. He that hath two irons in the fire at once, spoyles one, while he attends the other. Heaven and earth are too great, and too far distant to be cooped up in one brest. They that study Divinity, or Law, or Physick in the Universities, they take no care for their diet, much lesse for worldly busineses, they leave this care unto their friends. We that look for a portion in heaven, must free our souls so much as may be, from the cares of the world. Although these cares did not bring with them occasions of many evils, yet it is sufficient that they deprive us of many opportunities of seeking the salvation of our own souls. He dies though more slowly, that is starved, and he can but die that is poysoned. He goes to hell that lives in grosse sin, and he doth no lesse that followes his businesse, and neglects the salvation of his soul. Do lesse then for the world, and do more for thine own soul.

2. Moderation in the use of worldly pleasures is very needfull for him, that will make his calling sure. Pleasures are Syrens, they intice the Passengers to security, that they may over-

turn

turn the boat. While we are sure of these, we look after no other comforts. They that live in pleasures are dead to the world. They neglect their businessse: they lose opportunities to enlarge their estates: their shops are not acquainted with them: their servants want a Master: their children lack a Father: their wives have lost their husbands: and they have lost themselves. They are much more dead to the world to come. They that waste their temporall patrimony, while they follow their pleasures, how will they seek to settle their eternall inheritance. The want of contentment in the world makes a man to seek for satisfaction in a better world, but the enjoying of pleasures here, makes him negligent of seeking perpetuall joyes. If the wings of the fowl be never so nimble, yet birdlime keeps it from mounting upward, and makes it tumble on the ground: So the quickest spirits being glued to delights of the world, wallow in them, and never flie up in their affections toward heaven. Religion is not a recreation to be used at spare times, nor recreation is not Religion to be pursued upon all occasions with eagernesse

eagernesse. God will answer such, as Abraham doth the rich man, Remember Luk. 16. 25. that thou in thy life time receivedst thy good things, now must thou be tormented.

All things must be done in their seasons. Occasions are not to be lost, because they cannot be redeemed. He that makes not his election sure here, shall not be happy with Gods elect hereafter. Let me presse this with Isidors arguments, He that be-

trayeth the opportunity of doing things, shall never receive the profit of them.

For can any approve of the husbandman, who, when is it time to plow and sow, that he may after receive a plentiful crop, is lasie and idle, and sits still at his door?

Who can like of the vine-dresser, who, when he may dresse his vine, that he may have it full of grapes, and a plentiful vine-press, lays snares for the labours of other men?

Lastly who can like of that Mariner, who, when

Ὁ τὴν εὐκαιρίαν τῶν πραγμάτων
σερδιδὺς, τῆς εὐκαιρίας ἐμπλήσεται
θίρας. τίς γὰρ μακρὸν ἀποδέξοιτο,
παρὸν ἄρῃν καὶ σπέρην ἰν' εὐκαί-
ρην ἔχῃ τὴν ἀλήθειαν, ἀργοῦντα, καὶ
θυραυλῆσαν; τίς δ' ἀμπελουρῶν
ἔξω θηραπέυσιν τὴν ἀμπελον, ἰν'
εὐσάφυλον αὐτὴν ἔχει, καὶ τὴν ἀλυσί-
μεθυσται τοῖς ἐτέρων ἐφοδρεῦοντα
πόντοις; τίς δὲ πλωτῆρα, δὴν εὐκαί-
ρως πλεῖν, ἰνὰ τὴν ἐμπορίαν
αὐξήσῃ ἐν λιμένι μένοντα, καὶ
ἐν καπλίοις κυλινδούμενον; ὅδε
δύπαι· εἰ τοῖνυν ταῦθ' ὅπως ἔχει,
τίς ἀποδέξοιτο χρεῖστανδόν, ἐν τῷ
καρπῷ τῶν ἀγώνων τὰς σφαῖρας ἐ-
πιζητοῦντα; τὰ μὲν γὰρ τῷδε,
ἀγώνων ἐστὶ καὶ ἐσφαῖρων ὑπόθεσις·
τὰ δὲ ἐκεί, κρᾶν καὶ πρᾶν. καὶ
τοῖνυν τὴν εὐκαιρίαν εὖ πράγμα-
των σεβόμεν, ἰνὰ καὶ ἐκεί ἀνό-
νητα μεταμεληθῶμεν. Isid. Pelus.
lib. 3. Epist. 60.

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the

the winde serves him fitly to make a very gainfull voyage, tarries in the haven, and tumbles in the taverns? Surely no body. Seeing these things are so, who can approve of that Christian, who requires to be crowned in the time of the battell? The affaires of this world are occasions of skirmishes, not of crownes: but those of the world to come afford honours and rewards. Wherfore let us not betray the commodious occasion of things, lest otherwise we be vexed with unprofitable repentance in the life to come. The seasons must not be confounded. Spring is not harvest. The wind that carries a man out of his country, will not bring him home again. God affords us abundance of pleasures, but it is in another world. Here he expects labour and paines of us. So saith the same Father, *The reward of our labours is not to be had here: but here are the skirmishes, and hereafter the rewards. Let men then seek for rest, and pleasure of mind in the time of warres, nor confound the seasons.*

Let us then be content with our labours here, and so much pleasure, as may enable us to go through with them, and when we have made our election

ὁ γὰρ ἐν ταῦτα
αἰετὸς οὐκ ἔστι
πόνος· ἀλλὰ
τὸ μὲν ἐν ταῦτα
ἀθάλα. τὰ δὲ
μετὰ ταῦτα
ἐπαθάλα. μὴ
ζητήσωσιν τοι-
γαροῦν ἐν τῷ
καρπῷ τῆς ἀγα-
νῶν τιμὴν ἀνέσιν,
καὶ δὲ συγχέ-
ετωσιν τοὺς
καρπὺς. *Isid.*
Peluf. lib. 2.
Epiſt. 179.

sure

sure, expect fulnesse of pleasure here-
after.

3. Repentance is necessary, before a man can have interest to Gods favour, and much more, before he can know his interest. The eye that is full of dust can never see well, till it be cleansed. The soul that is full of sin, can never discern it own condition, till repentance empty it. A man cannot beleeve in Chriff for remission of his sins, unlesse he repent of them. Much lesse can he perswade himself, that he doth beleeve. When we endeavour to assure our election, we combat with Satan for eternall happinesse. The beginning of the Olympian combates was the putting off of their garments. If we goe to strive with Satan and put not off the rags of our sins, we shall be derided by others, foyled by Satan, and not only lose the crown we strive for, but also be led away to eternall torments. Justification differs from sanctification, yet is it a work of our sanctification to discern our justification. The unregenerate man is not justified, and therefore cannot see that that is not. The more full then our sanctification is, the plainer is the

Ἀρχὴ γὰρ τῆς ἀγωνισίας τοῦ ἀποδόσθαι.
Isid Pelus. lib. 2.
Epist. 161.

Plal. 51. 1.

sense and more comfortable the apprehension of our justification. Neither is this to be done at first only, when we turn from wicked wayes to Godlineffe, but continually in the whole course of our lives. The true reason why the consciences of many men are not clear, is because they are foul; they are not peaceable, because they are not pure. *Davids pangs of conscience are after he had gone into Bathsheba.* The love of some principall corruption keeps many from the sweet fruition of Gods favourable countenance. Ransacke thy soul dayly, and cleanse away the filth of sinne throughly by repentance, and the guilt of it will not look so grimly upon thee to affright thy conscience.

4. Faith or full confidence in Jesus Christ alone is needfull to be had, without which there can be no assurance of our election. Between the top and bottom of the Ladder there are certain steps to clime. Between election and justification there must come faith in Jesus Christ. If the sick man forsake all the world, and leave the counsaile of all his friends, and cast himself into the hands of some one Physician, he will not fail him, if he have any

any spark of humanity in him, because his lite lies in his hands. Neither will our Saviour fail them, that being soul-sick forsake their own merits, and all mediations of Saints and Angels, despaire of salvation by any other, and trust in him only for it. He knows not their life, but their soul lies in his hands alone to save it or condemn it. He that came to seek the lost sheep, will not refuse the returning one. Two blind men by the way side cry out to our Saviour for help. The people rebuke them. They cry out the more. Our Saviour is so pleased with these loud echoes of two confident souls, that he calls them, gives them their choise, offers them any curtesie, *What Mar. 20. 32. will ye, that I shall do unto you?* Much more will he be affected with a troubled soul, that rests on him alone for eternall life. *Our fathers trusted in thee: Psal. 22. 4. 5. they trusted, and thou didst deliver them. They cryed unto thee, and were delivered: they trusted in thee, and were not confounded.* The house built upon the rock is free *Mar. 7. 24.* from fall, no storm can overthrow it, but sandy foundations are easily overturned. Souls built by confidence up- *Mar. 16. 18.* on Christ, the gates of hell cannot

Rom. 5. 1, 5.

overcome, but the light foundations of the power and merits of mere, though excellent creatures, uphold no soul in the time of an heavy temptation. Christ is the surest anchor, that upholds the souls of men in the sea of this world against all waves of temptations whatsoever. This faith never failes him that hath it, for it hath that hope at command, that maketh not ashamed.

Thus have I shewed you the way to the title.

Now for the assurance of the title.

The title is gotten by action, the knowledge of this title is gotten by examination. The principall notes of Gods elect must be known. And by them must we search out our own condition. Because I will not be so long, I will insist but on a few.

1 Joh. 4. 19.

1. The love of God in us, is a sure token of the love of God to us. God scornes to be endebted to any man for his love. His affection ever goes before ours: *We love him, because he first loved us.* I cannot certainly and intallibly tell, whether another love me, but I can certainly tell, whether I love another

ther or no. His love to me is in his heart, which I know not: My love to him is in my heart, which I know, and no creature else. Then may I know, that God loves me, if I know that I love him.

But it may be objected, My heart is deceitfull, and I may be deceived by it. I may think I love God, when I do not. Who lives, and thinks not he loves God, if he hear of God? Tell me therefore some sure notes of the love of God in me.

Answer, The best way to know our love to God, is by the properties of love.

First, those whom we love, we often think upon, our thoughts fasten on them when we are awake, our dreams run on them when we are asleep. *How precious are the thoughts of thee unto me O Ps. 139. 17, 18. God, how great is the summe of them? If I should count them, they are more in number then the sand: when I am awake, I am still with thee. Behold Davids love to God, sleeping and waking his minde runs upon him. There needs no arguments to bring them to our remembrance whom we love: We neglect our selves to think upon them. A man*

*Animus ubi
amat, non ubi
animat.*

in love wasts his spirits, vexes his minde, neglects his meate, regards not his businesse, his minde still feeds on that he loves. When men love that they should not, there is more need of a bridle to keep them from thinking of it, then of spurres to urge them to it. Try thy love of God by this. If thou thinke not often of God, thou lovest him not. If thou canst not satisfie thy self with profits, pleasures, friends and other worldly objects, but thou must turn other businesses aside, that thou mayest dayly think of God, then thou lovest him.

Secondly, those whom we love, we will by no means be perswaded to offend. No bands are so strong as love. Sooner will the servant offend his Master, the son his father, the wife her husband, the subject his prince, then a friend him whom he truely loves. Friendship binds faster then any authority. *Jonathan* will offend his father rather then his *David*. *Joseph* will offend his Mistris that dotes on him, rather then his God. Try thy love to God by this. If thou canst easily sin without any great sense or sorrow, thou lovest not God. But if thou hadst rather

1 Sam, 20.
Gen. 39.

rather offend all the world then God,
then thou lovest him:

Thirdly, Those whom we love, we
do any thing to, please. Nothing can
be so hard, but a friend will adventure
on it, if he know that his friend require
it, or perceive that it will be pleasing
to him. The Merchant will not run
through so many stormes for gain, as
a friend for love. If thou be ready to
do any thing that God requires of
thee, though it be never so crosse to thy
perverse nature, then thou lovest God.
God acknowledges *Abrahams* love to Gen. 22.
him, because he was ready to kil his son
at Gods command. If *Abraham* had loved
himself more then God, he would
have kept his son, and not given him
to God. he would have thought with
himself, *Will no meaner sacrifice serve God
then my Son? Will none of my cattell, nor
my substance serve the turn?* But *Abraham*
reasons not with flesh and bloud, his
love to God is greater then his love
to his son. And that it might ap-
pear so, God put him in minde of
his love to his son, *Take thy son whom
thou lovest, that his love to God might
appear to be greater: Accordingly
Abraham shews it, and God from hea-
ven*

ven pronounceth it to be greater. If thou wilt know thy love to God, be as ready to obey him.

Fourthly, Those whom we love we can bear any thing that comes from them. We can endure their reproofs, and in some cases their corrections. The child can be contented to be struck by the father, that would not take a blow of another. The friend can bear a sharp reproof of a friend, that cannot bear an harsh word from an enemy. The wife can bear with the waspishnesse of her sick beloved husband, and the husband can bear with the infirmities of his well beloved wife. Thus *David* shewed his love to God in his weaknesse, *I was dumbe, I opened not my mouth because thou didst it.* If thou fret at troubles, and look not at God, whom they come from, where is thy love to God? But if thou acknowledge his hand, and be therefore patient, then thou lovest God.

Fifthly, Those we love, we are most willing to endure any thing for. We are content to suffer for their sakes any inconveniences. *Jacob* endured a tedious service for *Rachel*; and it seemed but a few dayes, to him, because he loved

Psal. 39. 9.

Gen. 29. 20.

loved her. Thus St. Paul loved Christ. He fears not the troubles foretold by *Agabus*. He regards not the passionate speeches, nor affectionate tears of his friends. He loves Christ more then either them, or himself. *What mean ye* Act. 21. 13. *to weep, and to break mine heart? for I am ready not to be bound only, but also to dye at Jerusalem for the name of the Lord Jesus.* Hast thou St. Pauls affection to die in the cause of God, if the times should require it? then out of question thou lovest him.

Sixtly, Those whom we love, we acquaint with out miseries, lay open our griefes to them, count it some ease to discharge some of our sorrowes into their bosomes, their counsaile we aske, and from them we look for help. So *Haman* beginning to fall before *Morde-* Esther 6. 13. *cai* goes to his wife, and his friends to beseech himself and to aske counsaile. *Jehoshaphat* opposed by his enemies, to 2 Chr. 20. 12. whom comes he to complain? to none but to God. To whom comes *Heze-* 2 King. 19. 14, *kiah* to complain against *Rabshakeh* and *Sennacherib*? to none but unto God. To whom went *David* to complaine of the bitter words of *Cush* the *Ben-* 15. *jamite*? to none but unto God. O Lord
my

Psal. 7. 1.

my God, in thee doe I put my trust, save me from all them that persecute me, and deliver me. Affliction shews men whom they put their trust in. A very easie friend will serve in prosperity. If so soon as adversity come upon thee, thou run presently to God, and lay open all thy grief to him expecting relief only from him, then certainly thou lovest him.

Ezra 4. 2, 3.

Gen. 4. 4.

Seventhly, Those whom we love, we take any small token wonderfull kindly from them, whereas we not only slight, but refuse and suspect far greater gifts, if they come from enemies. The *Jewes* refused the proffered service of their enemies for the building of Gods Temple. God cares not for *Cains* sacrifice, because he cares not for *Cain*. But a sheep or lamb from *Abel*, whom he loves, pleaseth the great God of heaven and earth. *The Lord had respect unto Abel, and to his offering.* A pin from a friend is more esteemed, then a pound from an enemy. He that is thankfull to God for his meat, for his rest, for every comfort, that God gives him, he loves God. He that eats, and drinks, and labours, and sleeps, and never looks up to God, he loves him not at all.

Eightly

Eightly and lastly, those we love having been long absent from them, how do we long to go home unto them? How glad is the husband at the East Indies, when he may return to his dear wife, his beloved country, and his ancient friends? Me thinks I see *Jacob* triumphing at the sight of *Josephs* charriots sent to carry him into Egypt, *It is enough, Joseph my son is yet alive: Gen. 45. 28* I will go and see him before I die. He that loves God, will be glad to goe to God. There is his home, there is his best friend. What though death be terrible for the present, yet the end is pleasing. *St. Paul* wishes for it, *I desire to depart, Phil. 1. 23. and to be with Christ.* What can better testifie thy affection to God, then thy earnest desire to be for ever with God? If by these notes well weighed, it may appear, that thou love God, then needest thou make no question of Gods affection towards thee.

2. The love that we bear to Gods children is a sure token of Gods love to us. The contrary is delivered as a note of the children of the Devill. He that loveth not his brother, is not of *1 Joh. 3. 10.* God, but the child of the Devill. The possession of this brotherly love is made an

1 Joh. 3. 14.

1 Joh. 4. 7.

an undenyable note of the heires of glory, and so plain a note, that they themselves may perceive it in their own consciences. *We know that we have passed from death to life, because we love the brethren: he that loveth not his brother, abideth in death.* And again, *Everyone that loveth, is born of God:* spoken of the love of the brethren, as appears by the beginning of the verse, *Beloved, let us love one another.* This love is not that affection, that drunkards bear one to another, because they are brethren in evill. It is not that affection that Merchants bear one to another, which hath gain for the father, and hope of more for the mother. It is not that affection which children bear to their parents, for nature is their school-master, and chains of naturall affection are the bands of it. This love comes not from vice, or gain, or nature. Nay all these plead against it. Vice opposeth it mainly, for it opposeth all fellowship in evill. Gain cries out against it, for it cuts off many occasions of gain. Nature it self sometimes opposeth it, because it is above nature, and hence are the bands of naturall affection sometimes disunited. The fa-

ther

ther shall be divided against the son, Luk. 12. 53.

and the son against the father. This our Saviour foretold should follow upon change of Religion. So then neither vice, nor gain, nor nature plead for this love, but the first ever, and the other two often against it. This love is a good affection to Gods children, because they are Gods. None of the former reasons perswades us to it, but only the goodnesse that is in them. The image of God is graven in them. And they that love God, love those images of him that himself hath stamped, and the liker they are to God, the more they love them. The heathen did admire at that affection, that the persecuted Christians bare one to another. They loved one another before they well knew one another, saith *Cecilius* the heathen man, and wonders at it. Yea they themselves admired at it. So saith *Minutius Felix* of himself and *Octavius*, You would have thought that one soul had been divided between us two. The Scripture testifie as much, The multitude of them that beleaved, were of one heart, and of one soul. It not only makes it a mark that we our selves may discern, but also, that others may know by, that

we

*Amant mutuo,
pene antequam
noverint.
Minut. Fel.*

*Crederes unam
animam in
duobus esse di-
visam. Ibidem.
Act. 4. 32.*

Joh. 13. 35.

we belong to God, if we do not dissemble. *By this shall all men know that ye are my disciples, if ye have love one to another.* They have not this love, that deride at piety and laugh at austerenesse of life. That do not love men for their goodnesse, but hate them. Neither have they this love, that suffer better men then themselves to perish for want of means, and have plenty and yet relieve them not. *Who so bath this worlds good, and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* These are not called by God. But such as love them that are good, meerly because they are good, they love God, and God loves them.

2 Tim. 4. 8.

3. An earnest desire of the coming of Christ to judgment is a good token of Gods elect. There is a crown of righteousness laid up not only for St. Paul, but for all those, *that love the appearing of our Saviour Christ.* They that are guilty fear the coming of the Judge, but they that are innocent, fear it not. They that are in their sins, are afraid of the coming of our Saviour Christ to judgment. But they that are reconciled to God through the blood of

of Christ, wish for it, that they may be freed from sin and misery. It is the voice of the Bride, it is the voice of the Spirit in the Bride, *Come*. It is the voice of the penman of the Apocalypse, *Come Lord Jesus*. It should be the voice of every hearer, *Come*. This is the generall voice of all Gods elect, although at some particular time they could wish, that Christ would not come yet. As when they are overcome with some temptation, they could wish, that he might not come at that moment of time, till they have repented and humbled themselves, that they may give up their account with more comfort. Even they that doubt of Gods favour would give all they have if they belong to God, that Christ would come to judgement, so they were sure, that he would but acknowledge them for his own. Try then thy affection to the coming of Christ, and if thou finde it willing, doubt not of Gods favour.

4. The care of keeping a good conscience is an undeniable prove of Gods love to us. Justification cannot be parted from sanctification. But sanctification is more easily perceived, then justification, and by it is justification

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Rev. 22. 17.

V. 20.

V. 17.

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Act. 24. 16.

1 Theff. 4. 7.

apprehended. Sanctification is a work of God in us : justification is a work of God concerning us. Now we do more easily perceive those things, that are wrought in us, then those that do otherwise belong unto us. This was St. Pauls exercise, *Herein do I exercise my self, to have always a conscience void of offence towards God, and towards men.* This is that God requires of us. *For God hath not called us to uncleanness, but unto holiness.* And therefore it is a true note of our calling. They that have not this care, cannot know they are elected. They that have it, need not at all to doubt of it.

These and other tokens may we learn out of the book of God, and by experience seek to finde them in our selves. So shall we come to be most certain in our old age, when we have most need of assurance. Old age it self is made more learned by age, more certain by use, more prudent in proceffe of time, saith Bernard. Let us go forward to fight in this combat against Satan to the end of our lives. That which we strive for is no

*Seneſtus ipſa
etate ſit doctior
uſu certior, pro-
ceſſu temporis
prudentior. Ber.
form. hon.
vite.*

*ὁ γὰρ σμικρὸν
μὲν τὸ ἀθάνατον
ὁ θάνατος οὐ μέ-
γα μν. Clem.
Alex. Adron.
d G. nies.*

temporall but an eternall inheritance. So ſai h Clemens Alexandrinus, *It is no ſmall matter that ye ſtrive for, it is no leſſe then immortality.* Let us not then ſuffer Satan

to wring our evidences out of our hand, but rather, according to the sweet counsel of the blessed Apostle in the words of my text, by these and other markes,

Give diligence to make your calling and election sure.

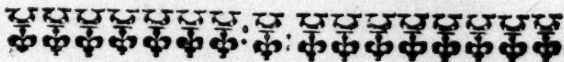
Which that we may do, he gives us grace that hath elected us from eternity to eternal happiness, and called us from misery to immortality, to whom with the Son our Saviour, and the holy Ghost our Comforter, be all glory, honour, praise, and dominion now and for evermore, *Amen.*

FINIS.



ERRATA.

Pag. 1. line 13. chosed, read chosen. *mag.* vol. v. par. vol. p. 4. l. 24. spake, v. speak. p. 5. l. 3. wishly, v. wistly. p. 8. *mag.* chaire, v. chair. p. 9. l. 13. calany, v. call any. p. 17. l. 26. Thus, v. Thus is. p. 20. l. 28. passed, v. pressed. p. 28. l. 21. were, v. we are. p. 35. l. 11. no strive. v. no strife. l. 26. mon. v. man. p. 36. *mag.* end ser. v. ser. 3. p. 42. *mag.* 11. 13. v. Rom 11. 33. p. 54. l. 17. mystery, v. ministry. p. 72. adminestred, v. administred. *mag.* puricula. v. pericula. p. 86. *mag.* affectionis, v. afflictibus. p. 114. l. 6. should, v. would. p. 123. opoliones, v. opiliones. p. 124. l. 26. thoses, v. those. p. 126. l. 22. for so as. v. for as. p. 132. thing, v. think. l. 15. *Adde in the margin,* Use 2. p. 161. l. 3. we are Gods building, v. ye. p. 170. l. 13. eternall, v. internall. p. 175. l. 12. consailes, v. counsailes. p. 178. amissi, v. averfi. p. 184. l. 12. treasures, v. leasures. p. 195. *mag.* impediuntur, v. ingrediuntur. tenerint, v. tenerent. p. 199. end God favours, v. Gods favour. p. 201. l. 22. baets, v. baites. l. 26. our rich, v. out rich. p. 203. l. 14. mouth, v. moth. p. 209. l. 4. tromented, v. tormented. l. 17. is it. v. it is. l. 27. vinepresse. v. winepresse. *mag.* Συγγυλστα, v. Συγγυλστα.





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